

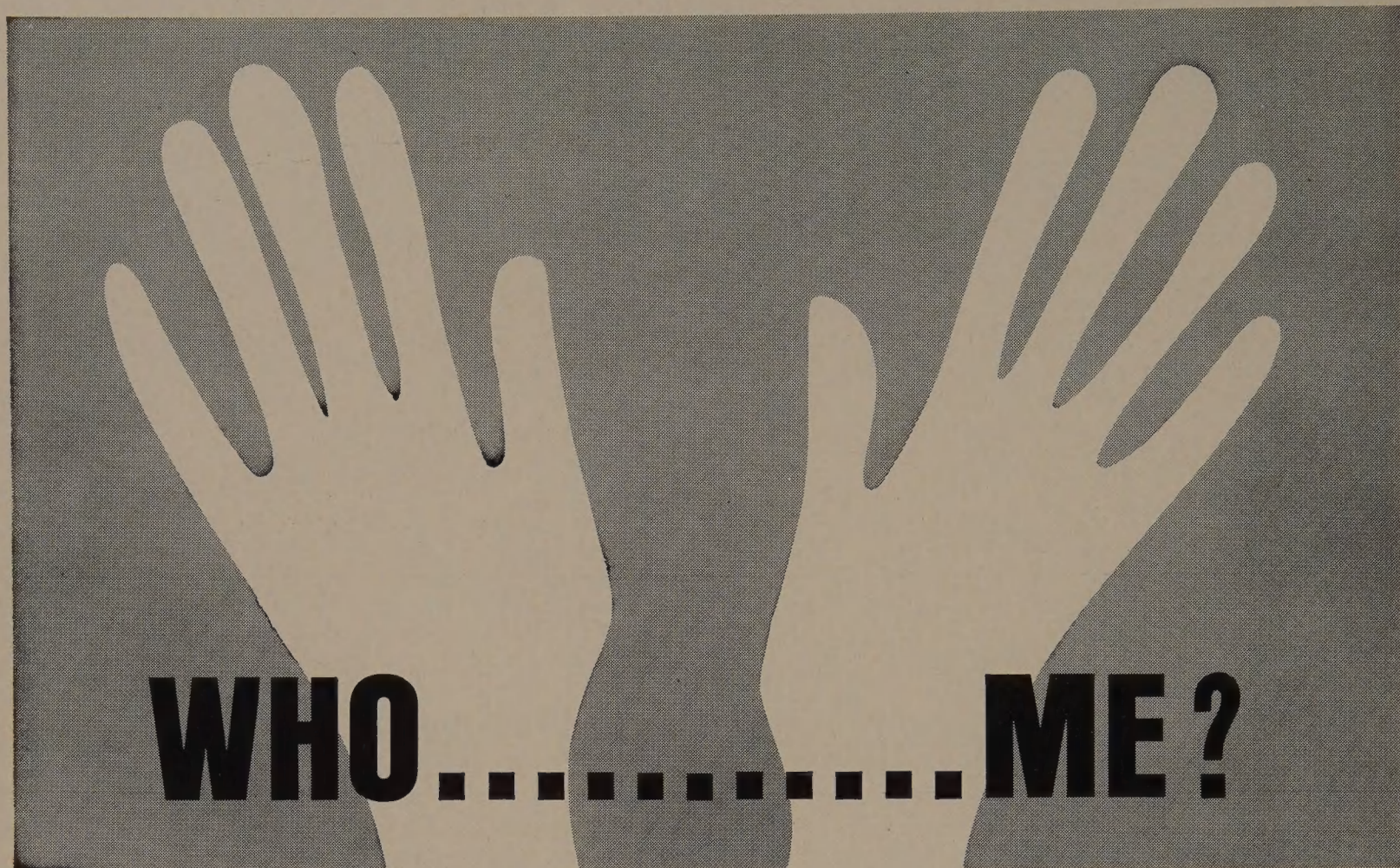
AMERICA

MARCH 13, 1965

THIRTY CENTS

Interview with Morris L. West: The Tragedy of Diem and the Paradox of Asia

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VINCENT P. MC CORRY, S. J.

| OF MANY THINGS | Late last month, a young English priest published an article in the *Birmingham Post*. In it he called the official doctrine of the Church on artificial birth control a "disastrous mistake." He said he was attempting to discover what the Church *really* believes. At one point in the article he explained the "apparently inhuman" decision of the Popes to forbid artificial birth control by the fact that for "too long Catholics have been taught to think in a materialistic way." This error stems, in the priest's view, from the philosophy of Aristotle, "who saw reality as a *thing*." That took care of that.

✦ The author—ordained last June 29 at the age of 24—was at pains to point out that the *Church* had not erred. He explains: "The Church did not speak. Those who spoke were a small few at the top. They did not ask the *Church* what it thought. They went ahead and made a decision on their own."

✦ Last month in Chicago, Fr. Gregory Baum, O.S.A., asserted that while renewal of doctrine in the Church is "necessary," it involves the "terrible risk" of undermining the Church's teaching authority. He commented concernedly on the "consternation and shock" experienced by the faithful who are told that what they once thought binding in conscience need no longer be so regarded.

✦ If and when the Church of Christ looses the consciences of believers in areas where previously she bound them, we trust we shall get word of this, not from a newly ordained priest in a daily paper, nor over the back fence from our neighbors, but from those who have succeeded to the work of the Apostles. We also hope that if the day shall ever come for the Church to declare the tradition of Aristotle and St. Thomas no longer a suitable prism through which to reflect the doctrines of Christ, someone will assure us that all the risks have been calculated, and that this step was taken with careful determination of its full metaphysical consequences.

T.N.D.

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CORRESPONDENCE

Home Thoughts From Abroad

EDITOR: I miss America (both nation and magazine), but I did not come to Ireland to find any reasonable facsimile of either. I did find the easy pace here and adequate inexpensive care for illness at all stages—but no leprechauns. (They won't be on view until May, when the American tourist season opens and the ancestor hunt begins.)

Dublin is the same fascinating old city where the 18th century tries to be seen in spite of the prominence of the 19th, and the 20th comes along to build wood façades over both for offices and warehouses. Clerks and bales of goods now tumble down staircases of old Georgian houses, and the radio music is Beatle, not waltz.

What really fascinates me is the ribbon of Levittown-like suburbia that runs across the farms toward the Hell Fire Club in the Dublin Mountains. Mrs. One-Car Suburbia has her kitchen window face the street and looks like an advertisement in *Good Housekeeping* when viewed in the evening as she prepares tea for the mortgage-reducer. I can see where I must return to Brooklyn once a year to renew and retain the Irish Catholic heritage so essential to salvation.

Even in Ireland we have the problems of what to do about the industrial discards (Senior Citizens to you), press coverage of politicians, and landscape wrecking. But I found what I came for and central heating to boot. Keep sending my AMERICA, and when and if I do find a leprechaun I will send him in time for "The Renewal" (St. Pat's Parade).

Sarah Jane Hanly
Dublin, Ireland

Purposeful Intrigue

EDITOR: Reader James A. Leadon (Correspondence, 2/13) is disturbed because I slighted the question of the morality of war, raised by Gordon Zahn's book on Franz Jägerstätter (1/16).

I did this purposely to intrigue the reader into looking into this amazing book. The many-sidedness of the saintly and heroic objector to Hitler's war is difficult to summarize. Implicitly, the arguments against war were there.

Mr. Leadon is correct, I think, in his own implication that the debate over Christian morality and war is of paramount importance today. But as one who has been through 25 years of discussing

the matter, I'd say the average person must come to a personal conclusion after his own study.

Jägerstätter, in his writings, has analyzed so many of the aspects of the question that I would unhesitatingly recommend the book for a clarification of this issue. Because I was so close to his way of thinking, I deliberately tried to stand away from the position and write as I did.

Arthur T. Sheehan
New York, N.Y.

Go West, Young Man

EDITOR: It is to be hoped that some of our own city and metropolitan neighbors will read the excellent reasons for city planning in "The Need for Suburban Planning" (2/6) by Murray Polner.

Apartment houses, office buildings, crowds, traffic and parking snarls, and their accompanying social problems are beginning to threaten our once spacious and sedate Evanston as well as some near-by neighborhoods. Should we just rezone for high-rises and rooming houses and move farther out?

William G. Downing, S.J.
Evanston, Ill.

Catholic Protest

EDITOR: I deeply appreciate AMERICA's recent attempt to air the current controversy raging in the National Forensic League ("Forensic Furore," 2/13). But I am not certain that AMERICA is aware of all of the issues involved.

You failed to mention that Catholic school students have been declared ineligible for participation in the NFL National Tournament if they compete in the National Catholic Tournament. The NFL has given several reasons, ranging from a desire to cut down the size of their National Tournament to heavy pressure applied by the National Association of Secondary School Principals. In any case, Catholic school students are the ones most affected by the ruling.

On the question of granting NFL charters to Catholic schools, you did not carry your figures through to their conclusions. You seem to imply the unfairness lay in a "quota system." While quota systems of this nature are certainly questionable, the simple truth of the matter is that NFL's proposed system is not even that.

Under the new regulation, Catholic secondary schools, which number 2,458

out of the national total of 25,000 secondary schools, would not be granted charters until NFL had admitted 2,000 chapters. For only then would the 200 current charter holders equal the national percentage of ten per cent. But NFL has no intention now or in the foreseeable future of admitting 2,000 schools to its national membership (the limit now stands at 1,200). Under present regulations, chances of Catholic admission to NFL appear nil. NFL has been asked to qualify their stand; as yet they have not done so.

Again, I am grateful to AMERICA for bringing this problem to the nation's attention. I am currently initiating referendum procedures to bring both measures to a vote of all NFL members across the nation. It is my sincere hope that all NFL coaches and high school members will vote down both measures, which seek to solve NFL's problems at Catholic expense. NFL has written a long and significant history of public and parochial school co-operation, a history we are most anxious to continue.

Brother Gregory René, F.S.C.
Director, Catholic Forensic League
Pittsburgh, Pa.

Sin

EDITOR: It is somewhat unpleasant to have to disagree with a theologian of justly merited fame like Fr. Charles Davis. But certainly some points should be made in regard to his recent column, "Announcing Mortal Sins" (2/6, p.193).

Most fundamental is the objection that can be raised to his description of conscience, judgment, decision. Probably the weakness in his statements comes from a failure to analyze fully what he means by *personal*. I can possess something according to my intellectual nature, but I can possess it in various degrees. It is true that there is a learning by rote in which there is no or very little personal commitment. But there are degrees in my intellectual commitment as well, or, better, in my personal commitment. I trust that many persons have a greater personal commitment to chastity in their adult lives than they had as beginning adolescents.

When Fr. Davis went into the area of examples, he used a particularly unhappy one. Any priest knows that many people confess missing Mass when in point of fact they were excused; yet most, if not all, of them know that they were excused. From personal experience, I can testify to this in at least one part of the United Kingdom as well as in several regions of the United States.

While I agree that it would often be

better to avoid announcing that to violate such and such a Church law would be a mortal sin, I do not agree with the reasons advanced. When St. Paul was denouncing the sexual excesses of some among the Corinthians, he considered not their subjective guilt, but the objective morality of their acts.

It is true that many Catholics do not seem to come to a proper realization of the nature of mortal sin. But this means only that they have but imperfectly assimilated much of Christian doctrine. This is lamentable, but it is unlikely that a radical departure from past catechetical methods will bring about a much happier condition.

Rev. John J. O'Rourke
Philadelphia, Pa.

EDITOR: "Announcing Mortal Sins," by Charles Davis, should be read by every teacher of religion. As a convert at 12, my conscience was formed in the personal relationship that is emphasized in most other Christian religions. I first realized this problem through conversations with born Catholics. It became disturbingly obvious when I started teaching catechism to public high school students.

But the problem became personal when I could not convince my six-year-old son that no sin was involved in staying home from Sunday Mass because of a cold—the same type of cold he is sent home from school with. To make him understand that staying home was more pleasing to God was next to impossible!

Lloyd F. McDonough
Allen Park, Mich.

EDITOR: A handshake to you for Theological Asides! It is always "conscientiously" enlightening. This—like The Hollow Tree and the State of the Question—adds luster to an already fine magazine. (Pardon me, I forgot to include The Word!)

Paul E. Freitas
Fall River, Mass.

Take It, It's Yours

EDITOR: I could not believe my eyes when I read the letter from Robert J. O'Connell, S. J., (2/13), suggesting W. H. Auden as a candidate for "Englishing" the Mass. For so long I have wanted to say: "Here, take the Book of Common Prayer and change it as little as necessary. But do, please, take it!"

In his translation of Dag Hammarskjöld's *Markings*, W. H. Auden indeed shows the beauty of simplicity, the easy flow of style and the superb quality of "Cranmer's incomparable phrases from the book of Common Prayer."

It is, literally, an English translation of the Mass that we in the Anglican Communion have been using for so long. The possibility of sharing in true Christian charity and humility in this ecumenical age makes my heart sing.

Jean Lombardi
Atlanta, Ga.

Busy Irrelevance

EDITOR: I cannot let Joseph A. Kuester's letter (Correspondence, 2/13) go by.

He has missed the point completely of Eleanor Flexner's article (1/16) and of St. Thérèse's Little Way.

The so-called Christian is altogether too concerned with the market place; hence our hedonistic mode of life. The Christian program of living must be *thinking, understanding* and *doing* with Christ. Otherwise it won't be Christ you'll be bringing to the market place but your own pride puffed up by a whirlwind of busy irrelevance.

This quote from Pius XI says it well: "For they who fulfill the duty of prayer and penance contribute much more to the increase of the Church and to saving souls than they who labor in the active vineyard."

Margaret Eckle
Kankakee, Ill.

More Catholic Than the Popes

EDITOR: Your editorial, "Population Program" (2/13), advocated that the Church in Latin America should reject God and preach birth prevention, that is, "responsible parenthood."

Do you realize that some of your readers are married men who would rather face God and serve Him than hide behind a calendar or a thermometer? And some of your readers are our wives, whom you tell to protect themselves from God.

We married people understand our vocation of co-creation with God of all the new life He needs. We have had enough of this "responsible parenthood" preaching. What we need is more "responsible priests."

Warren E. Goddard
Cleveland Heights, Ohio

[Mr. Goddard is "more Catholic" than the Popes. Pius XI stated the legitimacy of periodic continence in the same encyclical (*Casti Connubii*) in which he condemned contraception. Pius XII acknowledged that there were "serious motives" for periodic continence, "such as those which not rarely arise from medical, eugenic, economic and social so-called 'indications,'" in his 1951 Allocution to Midwives.—ED.]

Cost What It May Cost

EDITOR: As a Spaniard who is a steady reader of *AMERICA* and extremely interested in your point of view, with which I often find myself in agreement, I was surprised and saddened by your comment "Spain and Freedom" (1/16). Although your article looked to the delicate problem of religious liberty in Spain, it also insinuated that official censorship is less than it was and that there is more freedom of the press than in previous years. You back this up by quoting the Associated Press' encomium of "an easing of censorship at the source . . . in Spain."

As one among some several million Carlist Spaniards, I must register a protest. Your supposed easing of censorship seems absurd to us: since November and December, the government has clamped down upon our Traditionalist Communion a heavy censorship, forbidding our publishing anything about *our* royal family (*la Española*), Don Javier de Borbon-Parma and his son Don Carlos Hugo, and the latter's bride, Doña Irene of the Netherlands.

Although the rival candidate for the throne, Don Juan Carlos, finds his face in almost every paper in Spain day by day, with regular monotony, and this despite the fact that his cause could not rally a hundred people in the streets of any town or city in Spain (because his cause is backed by nothing other than a few banks, a few millionaires, a few titles and a capitalist system more reminiscent of the last century than of this one), we Carlists, who stand for a Spain structured around free labor unions, free universities, "states rights," regionalism, infused by a Catholic spirit, find ourselves forbidden now to publish anything about the family that captains our doctrine, a doctrine that fought three bloody civil wars in the past century and saved Spain from communism in this century because our volunteers (we know nothing other than volunteers!) threw 100,000 men into the front in the first days of the Civil War.

Here in Carlist Spain—the richest provinces and the most advanced, the most Catholic—we talk now about little else than the suppression of our press. It follows that your editorial strikes us as somewhat foreign to the realities we experience in Spain. I might also remind you, dear Jesuit friends in America, that we Carlists are Catholic Spain and that the future is ours—*cueste lo que cueste*, cost what it may cost—as our ancient song assures us.

Felipe de Villalonga
Pamplona, Spain

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...WORLD AROUND...

These brief summaries of developments around the world are based on letters, dispatches and news items sent in to us at AMERICA.



FRANCE In an effort to halt the rising wave of right-wing Catholic conservatism here (see "A Wave of French Conservatism," AM. 2/20), the French bishops have just issued a joint statement on the attitude French Catholics should have at the present time. They warned especially against the two-fold temptation: 1) to pursue initiatives not in conformity with the directives of the Pope and the bishops, and 2) to refuse to advance in the ways the Council has traced. (Many parishes, for instance, have stoutly resisted attempts to introduce the new French liturgy.)



FRANCE The Cardinal of Paris is presently engaged in a running battle with right-wing groups who demand a mass amnesty of Algerian War prisoners. They tried, for instance, to stage a "pilgrimage rally" at Notre Dame Cathedral on Sunday, Feb. 28. The cardinal, anxious to avoid a politico-religious demonstration, refused to allow a special Mass for the purpose and maintained that he alone—not every group that took a notion—was responsible for the organization of public prayer in his diocese.



HUNGARY At a recent trial of seven Jehovah's Witnesses in the town of Pecs, Hungary's Communist government made no bones about how it interprets the constitutional guarantee of "freedom of speech and of the press." The guarantee, it said, does not cover "dissemination of propaganda or religious material, whose contents are contrary to socialist order and progress."



NIGERIA Negro Muslim leaders here are unreceptive, in fact definitely suspicious, of Islam's African expansion now being stepped up by the Arab countries. They recall that the Arabs enslaved the blacks of East

Africa even more than white Europeans degraded those of the West Coast, including Nigeria. They also suspect that much of the Arab-sponsored Islamic drive is the Arab means of achieving a thrust into the heart of the African continent. While many blacks are dedicated Muslims, they are not about to be swallowed up by any Arab offensive under the guise of Islamic expansion.



GHANA Following its crackdown on the opposition press, the government now seems about to suppress academic freedom in the three universities. Open attacks have already been launched in the press against the University of Ghana. Moreover, beginning this year, all new university students are required to attend two weeks of "orientation" at the Kwame Nkrumah Ideological Institute at Winneba, where the Marxist line is pushed very hard—after a number of university students were jailed for expressing views other than the party line.



U.S.S.R. In 1959, when economic exchanges between Peiping and Moscow were at their peak, the Soviet Union bought 639,000 tons of soybeans from Peiping for approximately \$66 million. In 1962 and 1963, no soybeans at all were imported by the Kremlin. Reason? Red China and the United States, between them, produce 93 per cent of the world's soybeans. Finally, in desperation, Russia imported \$11 million worth of U.S. soybeans in 1964—but still nary a bean from Red China.



TANZANIA Anti-American sentiment is definitely on the rise here. The "man in the street," who last year was willing to admit that Americans were not really so bad as the nationalist papers painted them, is now beginning to have his doubts. He still speaks of the late President Kennedy with a fondness bordering on veneration, but insists that "other American officials have behaved foolishly."

Nationalist propaganda is not the only reason for this change in attitude. Two American diplomats, Robert Gordon of the U.S. Embassy staff and Frank Carlucci, the United States Con-

sul in Zanzibar, were expelled from Tanzania in January. *Time* magazine's international edition carried the story and described Mr. Carlucci as "a hustling, Swahili-speaking troubleshooter," a description with which many in Zanzibar would agree. If so, he was the wrong man to send to Tanzania. The government of the tenuous new Union of Zanzibar-Tanganyika was succinctly described by one observer as "nervous drivers of a shaky car who don't like to see any obstacle on the road."



ROME The Feb. 19 French-language edition of *Fides*, the mission news service, listed a total of 134 missionaries martyred in the Congo since the outbreak of rebel violence there. The figure included 1 bishop, 84 priests, 30 sisters and 19 brothers.



YUGOSLAVIA Toto Premrovi, editor of the Catholic bi-weekly *Druzina* in Nova Gorica, was recently jailed for increasing his paper's press run from 65,000 to 100,000 at the suggestion of Bishop Josip Pogacnik—but without the government's permission. Editor Premrovi was released after three days, but the size of the paper has now been reduced by the Communists from 16 to 8 pages.



AUSTRALIA Both parties in the forthcoming West Australian parliamentary elections are promising expanded government aid to private and parochial schools. Premier Brand, head of the Liberal party now in power, pledged recently—if re-elected—to begin tuition grants to be paid directly to all schools. Labor party leader A. Hawke, in his turn, promised free textbooks for all elementary school pupils and an extension of state scholarships to include independent schools.



GERMANY In a ceremony at the University of Munich presided over by Julius Cardinal Doepfner, the bishops of Germany officially paid tribute to Msgr. Romano Guardini on his 80th birthday, Feb. 17. Principal speaker for the occasion was Karl Rahner, S. J., who is Msgr. Guardini's successor as professor of theology in the university.

CURRENT COMMENT

One of John Kennedy's principal merits was precisely that of clarifying the alternatives open to the United States, of refusing to condemn himself to immobilism under the plea of national unity, of being in a certain sense a partisan.

LE MONDE (Paris)

Mail-Tapping

Is the fight to preserve privacy already a lost cause? Nearly everyone has his fingerprints registered in some public agency—no doubt for his own good. Electronic snooping is so much child's play today as to be virtually unpreventable. The telephone, of course, is an open door to any house.

In a generation much concerned with crime prevention and military security, it is probably too much to expect that the tide will turn. But it is not exactly reassuring to learn that an associate editor of this Review, who subscribes to *Pravda*, is probably on an official list of receivers of "subversive materials from abroad." This list was prepared by the U. S. Post Office Department and given to such other agencies as the House Un-American Activities Committee.

In response to protests, Postmaster General John A. Gronouski has announced that this list will be destroyed. He did not say that the copies now in the hands of the committee will share the same fate. But there is yet another controversial list. This is the catalogue of 24,000 persons whose mail is currently under surveillance.

The problem of "mail cover" was discussed in these pages a year ago (AM. 2/29/64, p. 272; 3/14/64, p. 329). The issue at that time was the check put on the mail of Roy Cohn, former aide to Sen. Joseph McCarthy, on orders of an Assistant U. S. Attorney in New York. A Senate panel is now probing the practice of the "mail cover." Some means should be found to protect the honest citizen against possible abuse of the Post Office's authority for political or personal ends.

Bankrupt Marriages

Attorneys should treat divorce actions like bankruptcy cases, in order to protect the rights of the children. Robert F. Drinan, S. J., peripatetic dean of

the Boston College Law School, made this suggestion last month at a meeting of the Wisconsin Bar Association.

Experienced lawyers may see flaws in his idea that escape our untrained eyes. But we hope it will at least receive serious consideration.

Fr. Drinan says: "Too many lawyers take the position that they represent the wife or husband and therefore can't serve as arbitrators." He proposes that the children, too, should be represented by counsel; that they should have priority in the distribution of assets; and that in every broken family there should be a receivership, as in bankruptcy, to administer the family's finances and other affairs in the children's interest for a year or more after the divorce.

That seems only fair. The real victims of divorce are the children, on whom their parents' sins are visited in all too literal a way. "Children of divorce have a greater incidence of divorce in their own marriages than those not affected by divorce," Fr. Drinan says. "Permissiveness in divorce doesn't stop; it goes on into another generation."

The law should aim, of course, at fewer divorces and more stable marriages. But where the law grants a divorce, the least it can do is to minimize its evil effects.

Tithing for Justice

Housing continues to be the area of American life most impervious to effective desegregation. Present Federal and State legislation to increase the supply of nonsegregated housing has met, at best, with discouragingly little success.

A growing number of citizens feel that where the laws seem inadequate, an answer may lie in the ancient practice of tithing. In some religious groups, the custom exists, even today, of voluntarily giving one-tenth of one's wealth for religious and charitable purposes. Now the newly formed Na-

tional Committee on Tithing in Investment hopes to educate and encourage individuals, and more particularly nonprofit institutions, to pledge about ten per cent of their investment capital for open housing.

A Minnesota Congressman, Donald M. Fraser, heads the group seeking to win support from labor unions, universities, churches, foundations and other institutions with large investment interests. NCTI's executive secretary, Howard Smith (1914 Connecticut Ave., Washington, D. C. 20009), insists that the committee will not handle investment capital itself. But it will strive to influence the investment policies of nonprofit agencies.

Rep. Fraser has pointed out that "there is today a tragic shortage of capital available to developers and apartment house owners who wish to place nonsegregated residential units on the market." Sound opportunities for investment exist in this field. By appealing to the tithing principle, the committee hopes to underline the moral challenge posed by a system of almost exclusively white suburban housing paralleled by Negro central cities. It aims to break "the terrible silence of the decent" on this basic issue.

Student Suicides

Nothing so thoroughly defies human comprehension as a young suicide.

School officials now express growing concern over the yearly rate of students who take their own lives. One estimate for a recent year (the *actual* figure may have been twice as high) put suicides in the 15-19 age group at 550. Even more puzzling and disturbing are isolated cases, such as the 7-year-old who hanged himself in the bedroom where he had been banished for teasing his brother.

This heartbreaking phenomenon appears in other lands. In his new study, *Suicide and Attempted Suicide* (Penguin Books. 95¢), Erwin Stengel cites statistics on suicides in British

universities. Not only are the rates generally higher among university students than in the general population of the same age, but suicides at ancient Oxford and Cambridge run notably ahead of those in Britain's new "red brick" universities.

Dr. Stengel suggests that differences of family background, socio-economic status and like factors may explain in part why Oxbridge men kill themselves so much more frequently than do students at Manchester, Leeds or London. He notes, moreover, that the difference may also go back to a greater sense of isolation and a lack of social support—even that derived from more systematic study regulations—encountered at the older universities.

The same theory may help to account for some suicides on American campuses. As Dr. Robert L. Arnstein, head psychiatrist in the Yale health department, warns: the danger signals are extreme depression, talking about suicide and a student's sense of being "totally trapped" in some situation. Teachers or friends can prevent the supreme folly of an adolescent suicide if they react to these clues properly and in time.

Louisville Story . . .

Co-operation among colleges and universities has developed into a major trend in American higher education. Two Catholic colleges (Bellarmino and Ursuline) in Louisville, Ky., recently embarked on one of the most far-reaching of such programs.

In fact, a statement issued by Ursuline's head, Sr. Angelice, O.S.U., and Bellarmine's president, Msgr. Alfred F. Horrigan, stresses that their objective is "co-ordination." They see it as less than "merger," but considerably more than "co-operation."

Under the Louisville plan, the two institutions retain separate legal identity. They pledge, however, to seek the greatest possible joint planning in all phases of academic and administrative operation. Their announcement explicitly mentioned willingness to restructure present patterns of organization to this end.

At the outset, the colleges intend to seek fullest co-ordination in the division of natural sciences. Here, extraordinary costs of laboratory facilities

and equipment dictate severe limitation of any duplicate programs on the two campuses. More effective common use of faculty personnel and library facilities in other divisions will also, it is expected, meet the problem of mounting costs in higher education.

In working out their new program, the Louisville institutions turned for aid to a consulting firm, Booz, Allen and Hamilton, of Chicago. They now hope any success they have in their project will help other independent colleges to devise "workable patterns through which costs can be reduced and educational quality enhanced."

. . . and Los Angeles

Another historic and perhaps even more revolutionary development was announced last month in Los Angeles. Immaculate Heart College, nationally known for courageous educational and ecumenical moves, accepted an invitation to build on a site adjacent to the Associated Colleges of Claremont—a community of six private colleges that have banded together in something like the Oxford tradition.

The advantages of such association are obvious. Sister William, president of Immaculate Heart College, pointed out that today "a small college cannot stand alone any longer" (see "Divided We Fall," AM. 5/9/64). Close relationship among independent smaller colleges can bring the advantages of the university, without what she called "the mass character which seems to be causing so much trouble at large universities." Certain facilities can be shared, too, in addition to the chance to draw from and contribute to "the essential wisdom of independent colleges of varying origins and emphases."

Newman Apostolate Jubilee

"By 1985 there will be 2.9 million Catholic students in higher education, with 2.4 million of them (more than 80 per cent) attending secular colleges and universities." This prognosis was offered by Archbishop John J. Krol, Feb. 21, speaking at the Newman Center of the University of Pennsylvania, in Philadelphia.

The archbishop spoke at the Cardinal Newman Week observance com-

memorating the 50th anniversary of the Newman Apostolate in the United States. It had been on the campus of the university that the first American student organization called "Newman Club" was formed.

Even today, the archbishop reminded his listeners, the 295 Catholic colleges and universities enroll only about 367,000, as compared to approximately 800,000 Catholic students attending secular institutions of higher education. Thus the ratio is somewhat more than two to one—and in all likelihood it will increase. To serve these 800,000 Catholic students on secular campuses today, "there are only 203 Newman centers and 250 full-time (and some 800 part-time) chaplains working at 968 schools."

Archbishop Krol gave great credit to Cardinal Newman for his gift of "keen perception and accurate anticipating." Cardinal Newman "proposed the plan of assigning chaplains of academic distinction, who would be familiar with university life and the problems of students."

An urgent and arduous apostolate such as that envisioned by Cardinal Newman surely merits hearty support.

Slow Deliberate Speed

On Monday, May 17, 1954, the Chief Justice of the U. S. Supreme Court, speaking for a unanimous Court, declared: "In the field of public education the doctrine of 'separate but equal' has no place." A year later, the Court suggested a flexible standard of "all deliberate speed," which was changed last May with the declaration that "the time for mere 'deliberate speed' has run out."

The first article to appear in *American Education* (Vol. 1, No. 1, Dec. 1964-Jan. 1965) gives the results of "Ten Years of Deliberate Speed." They are meager indeed. In the South, for example, only one Negro in nine attends school with white children. In the South, in fact, even *de jure* desegregation is far from realized, while in the North *de facto* segregation, based on discrimination in housing, is still widespread.

The article goes on to show areas of progress in such cities as Chicago, Portland, Baltimore, St. Louis and Cleveland, where remedial work has

been done to promote "compensatory education"—the past year's most significant term in American pedagogy. Further, Title VI of the 1964 Civil Rights Act, which bars racial discrimination in any program receiving Federal financial aid, is expected to speed up the rate of school desegregation, especially in the South. Yet, the "speed" thus far is slow.

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Integrated Parochial Schools

In at least one highly diversified area of the country, Catholic parochial schools are more integrated than the neighborhoods they serve. A recent survey conducted by the School Board of the New York Archdiocese clearly shows this to be the case in the racially mixed neighborhoods of South Bronx, Washington Heights and the West Side. These sections of the archdiocese were selected for study, and comparisons were made in 34 parishes between the ethnic composition of the area and the parochial school.

In 25 schools, the ratio of nonwhite to white was notably higher—in some cases spectacularly higher—than that of the neighborhood. In five schools, the opposite held true. In the remaining four, the ratio of racial composition was approximately equal.

Since the study excluded parishes that were almost entirely of a single race, concentrating on racially diversified ones, there emerges the significant conclusion that, at least here, Catholic parochial schools are very well integrated.

This achievement, as Msgr. Harry J. Byrne, of the archdiocesan Committee on Housing and Urban Renewal, stated, "must be properly acknowledged in an objective evaluation of the role of the religious school in American life today."

Franco and the Students

General Franco is having trouble with the students of the University of Madrid. But the root of the trouble lies in the nature of the Spanish regime rather than in the students.

The Franco regime is not the harsh tyranny of a Stalin (against whom there were no student demonstrations). It has undergone a real, though limited, liberalization in recent years. But it is not, in the Western sense of the term, a constitutional form of government. It does not recognize the nation's need of a wide range of free associations that are not under government control. Above all, it does not admit the legitimacy of political opposition.

There is fault on both sides. A Catalan journalist, Josep Camps Coma, wrote in *Le Monde* of Paris last September:

The government has not made a gesture that could lead to a dialogue. Nor has the opposition made the least effort to attract, mollify or make itself respected by the government. The Civil War, ended 25 years ago, continues to set them against each other, as if they were still at the Battle of the Ebro.

Conversations between Spain and the European Economic Community began in Brussels on Dec. 9, with a view to Spain's eventual admission to the Common Market. Gen. Franco must some day die, and a succession that the whole country can accept must be provided for while he is still alive. These are two sound reasons why Spain should move now, with good will and moderation on both sides, toward internal political freedom—and by some better method than the rowdy turbulence of student demonstrations.

Independent Gambia

Gambia has irreverently been called "a comic strip that lives on peanuts." Nevertheless, with independence on Feb. 18, this tiny country became the 21st sovereign member of the British Commonwealth and the 28th nation in Sub-Saharan Africa to have achieved independence since 1957. In terms of population, it is the smallest yet. Its 320,000 people live along the banks of the Gambia River in a country that is only 15 miles wide along most of the river's length.

An independent Gambia makes little sense by any standards. A nonviable patch of land on Africa's west coast,

it is completely surrounded by Senegal. Its people are Senegalese, distinguishable from their neighbors in the former French colony only in the fact that their small, but lively, elite are the products of a British education. Reason demands that the country be absorbed by Senegal. Gambians have resisted such proposals for the astonishing reason that they fear becoming "gallicized."

Thus Gambia is a perfect example of the evil after-effects of colonialism. True, in most cases in Africa it has seemed wise, for want of a better solution, to preserve the artificially created boundaries of the colonial era. In this instance, it has made no sense at all, and there is a better solution. Gambia's independence may be short-lived.

Note on Swiss Democracy

Even the Jesuits, wheel horses of the Counter Reformation, are sharing in the general good will that abounds these days in ecumenical circles. A Swiss Reformed pastor in Geneva recently declared: "The 20th-century Jesuits are not responsible for the crimes of their 16th-century predecessors. . . . They have not taken part in any political intrigue." So the sons of St. Ignatius and the confreres of St. Peter Canisius (who is buried in the Canton of Fribourg) may soon emerge from the shadow that has long enveloped them in Switzerland.

So far as reports indicate, this abolition of modern-day Jesuits was made in all seriousness and not with any attempt at humor or irony. The speaker, the Rev. J. Rillet, was actually trying to assure his co-religionists of Geneva, tenaciously loyal to their Calvinist heritage, that the anti-Jesuit laws now on the books are both unnecessary and anachronistic. The Federal Constitution of 1848 as amended in 1874 contains discriminatory provisions ("articles of exception") against the Society of Jesus and its members.

The climate has changed, as Pastor Rillet agreed with Abbé André Babel, editor of the Catholic daily, *Le Courrier de Genève*, in a public discussion. "But we Swiss," he qualified, "cannot decide on the suppression of the articles of exception until the Vatican Council itself has taken a decision regarding

religious liberty." Thus the Catholic Bishops in Council find themselves in the flattering position of being invited to give a lesson in toleration to the Swiss democracy.

Canada's Chief Problem

There is something special about a Royal Commission, in Canada as well as throughout the British Commonwealth. For years, newspapers and other media talked about Canada's bicultural crisis, but many people managed to ignore the topic. Let a Royal Commission speak, however, and there is an uproar.

In this case, the Royal Commission on Bilingualism and Biculturalism said, after 20 months of study, that Canada is going through the "greatest crisis in its history," and "the clash of English and French could destroy the country if permitted to deepen."

Some, like former Prime Minister John Diefenbaker, attempt to minimize the report; others express disbelief. The fact remains, as the report says, that the French-speaking third of Canada feels deeply it has been unjustly forced into an inferior position and insists that the injustice shall not continue.

It is to Prime Minister Lester Pearson's credit that he has already made a dent in the complex problem. He came up with a flag that answered French Canada's demand for something not overtly British, and he won unanimous agreement from the Provinces on a method for reforming the Constitution. The reform, of course, remains to be achieved.

It used to be said that a party that dared sponsor inquiry into Canada's bicultural existence would pay a political price for it. Now that a Royal Commission has spoken, however, Mr. Pearson should have an easier time.

Salaries and Ministry

In the most comprehensive survey of clergy compensation ever undertaken, the National Council of Churches' Department of Ministry revealed that Protestant ministers' salaries were not keeping pace with the times. The majority of clergymen have to subsidize some of their ministry expenses out of their own pockets. Moreover,

one-third of the more than five thousand survey respondents have watched their debts increase over the past five years.

The median cash salary of all ministers is \$5,158, with a median of only \$89 more a year for clerical service fees. Even with approximately \$1,200 (housing and utility allowances) added to the average clergy salary, it still amounts to nearly \$2,000 less than that received by comparably educated men in other fields. The minister's income falls far below the average for most professionals and white-collar executives, below salesmen and public school teachers. Regional variations in these figures are relatively minor.

Because of inadequate provision for various expenses connected with the ministry, the survey finds that only 4 per cent of American Protestant ministers actually receive the full value of their cash salaries. While 15 per cent of those questioned held supplementary employment, the wives of 21 per cent of the married pastors worked to augment family income.

Such studies are very valuable for assessing a church's responsibility to provide adequately for its ministers. A similar inquiry into the financial status of Catholic diocesan priests could be an indispensable first step toward reducing burdensome divergences and insecurities.

MRA's New Crisis

"Moral Rearmament," said Peter D. Howard shortly before his death, "is neither Left nor Right. It believes in sound homes, teamwork in industry, unity in the nation and a rebuilt world as the normal commitment for every man, woman and child in a free society." Sturdily against sin and resolutely—if indefinitely—for the Four Absolutes (Absolute Honesty, Absolute Purity, Absolute Unselfishness and Absolute Love), the movement for years carried on an impressive crusade for personal betterment through many lands and across many continents.

In 1961, with the death of Dr. Frank N. D. Buchman, father of MRA, a crisis seemed to arise. But it was avoided under Mr. Howard's leadership. Then, on Feb. 25, during an

MRA expedition to Latin America, he too was stricken by death.

Peter D. Howard, a successful young British newspaperman, was won over to Moral Rearmament in 1941. His plays, written to convey a moral lesson, became one of MRA's major vehicles. Millions of people in many countries became familiar with his name because of the full-page advertisements periodically inserted in metropolitan dailies, in which he proclaimed that Moral Rearmament had the answer to the world's ills and crises.

The calculated ambiguity and vagueness favored by Dr. Buchman and his followers to widen MRA's appeal were as much a weakness as the strength of the movement. Its relations with Catholics were always unsatisfactory, chiefly because all efforts on the Catholic side to obtain desired and necessary clarifications met with evasion. The death of Dr. Buchman's closest aide and most loyal heir finds the situation still unresolved.

'Et cum Spiritu Tuo'

No one in our time has ever accused the French of shyness when it comes to self-expression. Yet, when the language changes in the liturgy started on Jan. 3, even Parisians were startled, as reported in *France Soir*.

When the priest greeted the people with "Le Seigneur est avec vous," instead of "Dominus vobiscum," a murmur of "Et avec votre esprit" could be heard. Then came a loud voice, from the back of the large parish church: "Et cum spiritu tuo!" We somehow doubt that our American anti-vernacularists will take this cue from their faraway, way-in (or way-out) confrere.

Shorter Shrift

►LOGICAL MOVE A member of the Iowa Legislature wants to remove school transportation from control of local and State education authorities, and put it under the State Department of Public Safety. All school children would be carried. This steers the beleaguered school bus out of the "aid-to-parochial schools" area and into that of public safety—where it rightfully belongs.

Agriculture in the Dominican Republic

Like all the developing countries, the Dominican Republic suffers from having farms that are either too big for social justice or too small for economic efficiency. But in this country's case, it is the small ones, the minifundia, that give the greatest cause for worry. Economic development is more difficult where small farms abound, since on them it is harder to apply modern technological methods.

According to the 1950 census, almost half the agricultural land was held in farms of less than 60 acres, and a quarter in farms of less than the 25 acres considered necessary to support a typical rural family. The tendency toward fragmentation is accelerated by the practice, traditional among the poorer families especially, of dividing the family farm equally, at the father's death, among the often numerous heirs.

The great majority of people on the island do not get a balanced diet, if indeed they get enough to eat. This problem is all the more serious in a country whose population is increasing at more than 3.5 per cent annually.

One obvious reason for the lack of proper and sufficient food is the low agricultural yield, even in comparison with other Latin American nations. In 1960, for example, rice production per acre was 33 per cent below the average for Latin America, and potato production was nearly 50 per cent below it. The island's pasture lands, if properly used, could feed twice as many cattle as are raised today.

In addition, the country could raise much of the foodstuffs it presently imports. In 1962, dairy products worth \$302,000, and fresh and preserved fruits worth \$705,000, were imported from the United States alone. There is no reason why both cannot be produced on the island.

Marketing practices compound the agricultural imbalance. For instance, the housewife has always had a distrust of fresh milk. Rather than the milk in jars sold at her door or the poorly refrigerated milk at the local store, she prefers—or feels safer using—powdered milk, which she herself mixes with water, even though it is im-

ported and hence more expensive. As a result, I have seen farmers throw away milk because they could find no buyers for it.

Agricultural workers lead a precarious existence. The owners of large plantations pay the lowest possible wage "since the workers are so inefficient." I have known embittered workers to turn down employment at such wages during the harvesting season, though they desperately needed the work.

Perhaps the greatest single obstacle to be overcome if agricultural production is to be raised is the widespread lack of initiative. The impoverished *peón* has an ingrained tendency to wait for things to be done from above. In part, this is due to undernourishment, lack of skills and general education, and a growing suspicion that the whole social organization favors the privileged few.

The tendency was certainly not lessened by the 30 years of Trujillo's regime, when the dictator was not only all-powerful but also insisted on monopolizing initiatives. Any road that was built or repaved during those years, any school, church, bridge or even well that was constructed, was done "Thanks to God and Trujillo," as the slogans on every billboard and fence announced.

Fortunately, I have seen evidence of great improvement in the country's agricultural outlook. Some of the landless workers have become owners of their own farms, occasionally extensive and prosperous ones; this began to happen as far back as the final years of the Trujillo regime. And co-operatives have been organized to spread ownership and awaken a dormant sense of enterprise. For example, in the past year a co-operative has been formed among milk producers all over the island, who intend to distribute sterilized milk in sanitary containers.

Some owners have carried out land reforms on their formerly idle estates. Others have greatly improved the working and living conditions on their plantations. Some have told me they intend to buy tractors for the collective use of smaller farmers in the vicinity.

All Dominicans, both rich and poor, are thus striving for better working conditions on the farms and for an increased output.

FRANCISCO DORTA-DUQUE

FR. DORTA-DUQUE, S. J., is a Cuban who last year interviewed more than 100 owners of large farms in the Dominican Republic. His study was part of a project co-sponsored by Purdue University and the University of Wisconsin.

The Stone in the President's Shoe

The "great debate" on South Vietnam has been neither great nor a debate. In the Senate, the speakers most often address empty chairs. An anti-Administration speech is answered a week later by a pro-Administration speech.

The majority of Senators and Congressmen have charitably kept still, knowing that the decisions on that miserable business must be made by the President. If things go well, he will be praised; if ill, he will be blamed. When President Truman ordered the troops into Korea, he received bipartisan support on Capitol Hill. When the fighting dragged on, it came to be known as "Truman's war." The political consequences of the President's actions are dire. If he orders withdrawal, he faces charges of "appeasement." If he widens American participation and the contest is prolonged, it will be "Johnson's war."

It is not, of course, the first time a President has inherited a fearful dilemma that lies outside his main experi-

ence and skills. President Kennedy, whose abiding preoccupation was foreign policy, was forced to spend much of his time on civil rights, a problem he appreciated only intellectually. Now President Johnson, who longs to devote himself to domestic affairs, has no greater problem than a sticky situation in Southeast Asia, dealing with people far, far from the Senate cloakroom.

He has been showered with advice, much of it conflicting. There is no consensus to guide him. Public opinion is virtually nonexistent. The public is perhaps too baffled to form an opinion. We are told that the key to the future in South Vietnam is a stable government; but the last Premier was pictured, as he departed from his post, blowing kisses, presumably to those who ousted him. The more talk of, and pressure for, negotiation there is, the less chance there is for stability in Saigon, with all parties checking the exits. The President has apparently decided that patience, both with his

host of unsolicited counselors and his erratic Saigon allies, is the only principle he can hold fast to.

Contrasted with this dreary picture is the swimming success his "Great Society" measures have met in their early stages in Congress. Their ultimate fate, he realizes, depends to a large extent on what he does in Southeast Asia. His education bill has gone through House hearings with a minimum of conflict and rancor. His conservation message was greeted with loud huzzas; his call for a beautiful countryside and livable cities found wide echo. His patronage of the arts and letters has brought him the wondering approval of liberals and intellectuals, who had never counted him as one of themselves. His antipoverty war has few enemies. The drive for Medicare is proceeding according to schedule.

The President is making great strides, but South Vietnam is a stone in his shoe.

MARY MC GORY

| ON ALL HORIZONS |

ENCOUNTER The "Cuernavaca Conversations," a seminar for a limited number of planning experts and university teachers, will be held July 5-30 in Cuernavaca. Leading Mexican thinkers and an equal number of U. S. representatives will attend. To be discussed: social forces in Latin America, ideologies, philosophical currents, social and economic change. (Center for Intercultural Formation, Apartado 479, Cuernavaca, Mor., Mexico)

PILGRIMAGES The Association for Christian Unity announces two pilgrimages. Tour I: July 12-Aug. 2, to England and France (Canterbury, Benedictine Abbey of Bec-Hellouin, St. Séverin [Paris], Abbey of Jouarre, Taizé, Chartres, etc.). Tour II: July 26-Aug. 16, to Italy (Milan, Assisi,

Agape [Protestant ecumenical center], Secretariat for Christian Unity [Rome], etc.). Write ACU, Box 74, Bethlehem, Conn.

DIALOGUE IN LENT A series of ecumenical dialogues is being held on Thursdays during Lent, 8:15 P. M., at St. Peter's College. The concluding lecture, by Dr. James I. McCord, president of Princeton Theological Seminary, will be on Palm Sunday at 3 P. M. Admission free. (Daniel V. Kilfoyle, S. J., St. Peter's College, Jersey City, N. J. 07306)

MEMORIAL The Bishops' Committee for the Spanish Speaking and the National Council for the Spanish Speaking have established an annual Fr. Raymond A. McGowan Award. Fr.

McGowan, who died in 1962, was the former director of NCWC's Social Action Department, and a long-time worker in the field of social justice. The first award—for 1964-65—will go to "the joint leadership of all Negro civil rights movements and to all oppressed people," at a date to be announced.

SUMMER IN JAPAN The National Sister Formation Conference is again cooperating with Sophia University (Tokyo) in offering to a U. S. sister a chance for summer studies and travel in Japan and the Far East. Deadline for submission of material on which fellowship is based is April 10. (National Sister Formation Conference, 2158 Florida Ave., N. W., Wash., D. C. 20008)

E. T.

Christian in the World

No task awaiting completion by the Second Vatican Council has so caught mankind's imagination as that of drafting a final conciliar text on the Church in the modern world. Nor is it likely that any other labor will so tax the Fathers.

At the moment, revision of this much discussed and controversial document is going ahead in Rome. During February, a team of bishops drawn from the Council's doctrinal and lay apostolate commissions, and assisted by expert priest and lay consultants, struggled with a text that had drawn the widest possible range of criticism during the third session last fall.

As Bishop Manuel Fernandez-Conde of Cordoba, Spain, remarked on his return from working with this mixed commission, the aim has been to prepare a document that "speaks directly to the hearts of men and makes them see that the Church is at their service." To this end, two steps have already been taken: 1) the original text of four chapters will be reduced to two main sections dealing with the Church and man's present situation, and with the most urgent world problems that the Church must face today; 2) in the process of revision, the main points heretofore contained in the document's controverted appendices will be incorporated into the main text and submitted for full review and vote by the Council.

One of the chief problems that still confronts architects of the new document is that of defining the sense in which a Christian can truly be said to have a vocation *in* the world. A new Lenten pastoral by Toronto's Archbishop Philip F. Pocock happily sheds light on just this issue. Speaking to the perennial Lenten themes of "dying with Christ" and "dying to the world," he candidly confesses: "On the surface there seems to be a contradiction between death to the world and the contemporary Christian emphasis, so strongly underlined by the Vatican Council, demanding our involvement in the world."

Dying to the world, however, "does not mean becoming otherworldly, withdrawn from reality or turned away from our social existence as men." Rather, it must mean for the contemporary Christian "our willingness to repent of our selfishness and to detest the destructive forces in us making us a stranger to our neighbor and hostile to the will of God." This, the archbishop insists, represents in fact a change from a common Christian attitude of the past. But it is one readily understood in the light of three developments that have modified our moral and spiritual understanding of the world in which we live. These are: 1) a deeper appreciation of

the dignity of the person; 2) a common conviction of our age that nature is transformable and that man must thus accept broader moral responsibility; 3) the unification and co-ordination of many aspects of human life through the process known to Pope John as "socialization."

For those who protest in alarm that renewal in the Church has meant easing certain burdens created by ecclesiastical law and thus the introduction of softness into Christian life, Archbishop Pocock has a direct reply. The changes taking place about us have rather forced Christians to recognize new areas of moral responsibility and thus have made the Christian life more demanding.

In a sense, "a new ideal of holiness is emerging in our age." Today, the following of Christ means "to acknowledge more consciously that we serve His mission to reconcile the human family and to transform the world according to the will of the Fathers." Here is the basis for an asceticism that can well occupy us all through Lent, and indeed for the rest of our lives. It will also rank as a prime theme in any conciliar pronouncement on the Church and the modern world.

The Truth in Vietnam

It was not the first time that UN Secretary General U Thant had taken an ill-advised leap and landed awkwardly with both feet in the midst of the Vietnam controversy. As early as September, 1963, this international civil servant, whose office demands the utmost degree of impartiality, had presumed to lecture the government of Ngo Dinh Diem on the virtues of democracy. Unfortunately for U Thant, there were a few people around who recalled only too well the circumstances that had brought his own Burmese government to power in 1962. What the Secretary General said in criticism of South Vietnam could well have been applied to Burma without changing a word.

U Thant again raised his voice in protest, this time against U.S. involvement in South Vietnam, during a press conference on February 24. Announcing that he had advanced "concrete ideas and proposals" to interested parties "directly involved in the question of Vietnam," he advocated informal negotiations for the establishment of a stable government in South Vietnam and the withdrawal of U.S. forces.

So far, so good. This Review yields to no one in its anxiety to get American troops out of Southeast Asia—if it can be done without sacrificing the people of South Vietnam. What irked many Americans was U Thant's presumption to lecture the United States in much the same way he had once lectured the government of South Vietnam. The trouble, according to the

UN Secretary General, is that the American people know neither the "facts" nor the "background to the developments in South Vietnam." In war, he went on, "the first casualty is truth." But whose truth?

As the Washington *Evening Star* editorialized on February 25, "some rather strange bedfellows are ganging up on America" these days. France, the Soviet Union, Britain (to a lesser extent), Peiping and Hanoi, along with U Thant, are pressing the United States into "immediate and dangerous negotiations" to end the war in Vietnam. To these we would add assorted church groups here at home and those sophisticates of the academic world who can't resist the impulse to sign open letters "To the American People." Even professors of marine biology, it would appear, have an inside knowledge of South Vietnam that Washington, in their view, obviously lacks.

If there is anything that is misunderstood, it is the nature of this war in Vietnam. The truth, as it appears in a 64-page white paper issued by the Administration on February 27, is simply this: Massive evidence establishes "beyond question that North Vietnam is carrying out a carefully conceived plan of aggression against the South." Unlike the anti-Communist wars that have been fought in Greece and Malaya, this is a case of a Communist government setting out deliberately "to conquer a sovereign government in a neighboring state" by infiltrating men and war materiel into it.

The door should be left open to negotiation in Vietnam. To that extent, we agree with those who are pressuring the United States to seek a solution at the conference table. But the full burden for the pursuit of peace in South Vietnam should not fall on the shoulders of the United States and of the people and government of South Vietnam. Let the Reds first halt their aggression. Then we can think about talking.

Morality and Policy: II

We said in a recent editorial ("Morality and Policy: I," 2/27) that the State is separate from the Church but not from the consciences that churches form.

Moral judgments about public policy should not be compared to denominational practices like abstaining from flesh meat on Fridays or from pork meat every day in the week. The fundamental purpose of government is to protect the public health, safety, welfare and morals. This is a *moral* purpose: it presumes some conception of what is good for human beings, and therefore some moral idea. The policies designed to achieve this basic purpose of government are subject to moral judgment because it is impossible to answer questions of policy without making moral judgments.

Public policy, in other words, inherently has a moral aspect. Questions of policy necessarily involve questions of conscience. In deciding these questions, it is mere obscurantism to rule the religious conscience out of order and to decree that public action must be guided by a purely secular conscience.

The state is secular; the object of its concern is men's earthly, temporal welfare. But the plain fact is that many of the citizens of this country do not have a secularist conscience, even about secular matters. Their moral convictions, their conception of what is good for human beings, derive from their idea of man and his dignity. They get this idea, in large part at least, from their religion. If their faith is sincere, it could hardly be otherwise. The conscience that is formed by the Christian, Jewish or some other faith has therefore as much right in the public forum as the secularist conscience.

But the religious conscience must understand that it is often neither necessary nor possible to transfer moral principles without modification to the statute book. Moral principle is only one of the factors—though an essential one—that must enter into a decision about public policy. Laws must be also judged in terms of the practical effects they will have in the society for which they are made.

If it could be shown, for example, that establishing four grounds for divorce, instead of only one ground, would result in fewer and more carefully awarded divorces, that would be a valid reason for broadening the grounds for divorce. Even those who believe that divorce is morally wrong and socially evil could consent to such a change in law.

Of course, we may not simply assume that this beneficial result would follow from changing the divorce law. The experience of countries that have "liberalized" their abortion laws has been an alarming rise in the number of abortions, both legal and illegal. Until there are good reasons to believe the contrary, we must presume that creating broader grounds for divorce would lead to more divorces. The hypothetical example we cited in the preceding paragraph was meant only to make the point that our judgments in the field of public policy may be more flexible than they are in morals.

The teaching of the Catholic Church on the morality of divorce, abortion and other practices is well known and will not vary. But a "Catholic position" on what the law should do about these practices must rest upon a practical judgment that takes into account the whole social reality with which the law must deal. No one should be scandalized, therefore, if the Catholic response to *questions of law and public policy* sometimes changes with circumstances. And no one need be surprised to discover that, in these matters of public policy, Catholics differ among themselves.

THE TRAGEDY OF DIEM AND THE PARADOX OF ASIA

Morris L. West interviewed by Daniel L. Flaherty

The best-selling novelist, whose latest novel, *The Ambassador*, is to be published in April by Morrow, recently talked with AMERICA's book editor about its controversial characters and its setting in South Vietnam.

Q. *Perhaps one of the most interesting questions raised by your forthcoming novel, The Ambassador, is whether the characters in the book represent your impressions of the actual personalities in Vietnam at the time of the Diem coup.*

A. The Ambassador, obviously, is a purely fictional creation. He is simply my vehicle, as a novelist, for telling the story. The character of the fictional President of Vietnam, though, Phung Van Cung, is very strongly built on the character of former President Ngo Dinh Diem. Of course, there are certain modifications so that there would be no tie-up with other characters who are still living. But when I was in South Vietnam, I interviewed Diem and I interviewed his brother, Ngo Dinh Nhu, at great length. Nhu, in particular, had read my books in French. I gained the impression, in fact, that Nhu was anxious to use me, as he used other people from uncommitted countries such as Sweden, France and Italy, to push his point of view. He knew that I was a Catholic author, and I suppose he presumed I would be in sympathy with his attitudes—which, in fact, I was not.

Q. *That's interesting. The portrait of President Phung Van Cung comes through in the book as a rather sympathetic one.*

A. Yes. Well, the sympathies that I gained, and that show up in the book, came from hindsight after he was dead. Actually, I gave at least a moral assent to his death. You see, I had made some reports at the time to both the Australians and the Americans about my interviews with him, and I was firmly convinced that he had to go. My attitude then was the same as that of the Apostolic Delegate in the book, and I modified that view by hindsight.

For that matter, I didn't go there intending to write the book at all. When I got home, I received a letter indicating that certain things I had said had been picked up, and that I was *persona non grata*. By the time I got the letter, though, Diem was dead. So I found myself in the curious position of having assented, at least morally, to the death of a man—and then finding that he had, in fact, died.

Q. *Could you give us your impressions—then or now—of President Diem?*

A. Let me say, first of all, that I never changed from my view that both Diem and Nhu were intransigent Catholics out of the Middle Ages. Their attitudes, as well as the attitude of their living brother, the Archbishop of Hué, were those of Inquisitors out of the Middle Ages. But they were also men caught up by the present age. They were the products of their own time, their own class, their own caste and their own environment, which was that of mandarin families with a Jansenist-Catholic education. Both those influences were very strong.

Take, for example, the case of the Buddhist crisis. The Archbishop of Hué was said at the time to have influenced the government order that flags should not be flown over the pagodas on the feast of Gautama Buddha. Now, if this was true, Diem, as an Oriental, could not dissociate himself from this action *in the way he was asked to do*. His brother was the head of the family; if he dissociated himself from that act, as a Westerner might do, his family would lose face. A Western politician, perhaps, could say: "Well, that was a mistake of one of my henchmen. I dissociate myself from it and will endeavor to repair the damage." As an Oriental, Diem couldn't do that, you see. He himself would lose face, the relationship between himself and his brother would be breached, his family would lose face. That's the Oriental.

On the other hand, the attitude of the Catholic *du moyen age*, of the Jansenist, is: "God is on my side because I am the true believer. I believe in the truth, and therefore whatever I do in good faith must be right."

This is, of course, a great error into which we all fall. Our greatest sins, I am sure, are committed in the name of salvation—and often, by a strange paradox, we perhaps compass our salvation by the greatest sins we commit.

Q. *When you say that Diem was the embodiment of a Jansenist Catholic, do you mean by that he was actually pushing Catholicism to the extent that the Buddhists, for instance, were being persecuted?*

A. Oh, not persecution! No. Persecution *per se*? No. Favored positions for Catholics? Yes. After all, a man surrounds himself with those he understands. An open proselytizing influence? I would say no. The Church in Vietnam was, on the evidence at least, a highly reactionary Church. Actually, it's the last outpost of Christianity in Asia, with a very strong basis of spirituality among a large section of the people. But clerical education was at a very low ebb, a *petit-séminaire* type of education. The authoritarian, Jansenist ethic among the bishops tended to produce an infantile attitude among the clergy, so that there was no strong, outward, self-reforming drive. And it was very difficult for enlightened people inside this archiepiscopal system to make any kind of ecumenical contact. I would certainly say that the ecumenical movement in Vietnam was at a very low and primitive level.

Q. *You probably remember that when the UN commission was in Vietnam, Ngo Dinh Nhu declared himself to be an anticlerical. Does that fit in with what you're saying?*

A. Yes. Nhu and Madame Nhu, much more than Diem, were impatient of any controls, on the whole. They were even, I think, impatient of big brother, the Archbishop of Hué. In that sense, they were impatient of curéism and clericalism insofar as it entered into their family relations. You may recall that Madame Nhu once even lectured the Pope? Of course, Nhu was the brother; she was the outsider. But I think it would be true to say that he was an anticlerical, in this sense, although he was a Catholic and a devout one. To me, this is the interesting paradox: that good people, who can and do save their souls, can still pursue the most outrageous courses, which cause great misery and great trouble to other people. You could call it, I suppose, the divine paradox.

Q. *There have been some suggestions that Diem had no alternative but to surround himself with Catholics. Isn't it generally true in those countries that the edu-*

cational system, what there is of it, is largely a result of missionary effort, and therefore Christian?

A. The educational system in South Vietnam was, as in France, dual. There was a Christian educational system and there was a State educational system. But the State educational system, of course, did not favor the indigenous people, so that Catholic education came, in fact, to be the better system. I wouldn't say, though, that it was altogether true that Diem *had* to surround himself with these people—but he did. Diem himself was a celibate, a very withdrawn man, who had very little talent—and he admitted he had no talent—for the necessary arts of the politician, for kissing babies and making himself available to the people and popular with them. This again was his other brother; Nhu, I think, was his dark genius. Nhu was a superb dialectician. Both of them were, but it was the kind of self-justifying dialectic of personalism.

Q. *Now that you've brought that up, could you explain just what you mean by "personalism"? It occurs quite frequently in the book.*

A. Well, personalism in the Diem sense—and he claimed to have derived it from Maritain—is based on a Thomistic definition of personal liberty, which is that a man is free to do what is right. Now, this is perhaps fine in a theological sense, but it is also incomplete. A man is free to do what is *subjectively* right—that is a humanistic view, of course, but also a Christian view. Diem, however, tended to limit this, at least if we can judge from his teaching.

They had a school, you know, for training public servants in the doctrine of personalism. It was a kind of brainwashing establishment, for want of a better word, or a high-class seminary for lay people if you want to regard it another way. Now, there the interpretation tended to be: "All right, you are free to do what is right inside *my* ethos, inside the needs of the country." And that again became limited down to: "You are free to do what seems politically right to me." This is the danger of this sort of doctrine as a political creed: you can make it mean whatever seems expedient. It was also somewhat esoteric and a logician's doctrine, which had no appeal or even comprehension to the vast mass of the people.

Q. *In line with that last thought, do you think that had Diem lived it would have been possible to get through to him, to talk some sense into him?*

A. This is awfully difficult to say. In the last days, it was impossible. He would listen to no one. I spoke,

you see, to the Apostolic Delegate, who told me simply: "Look, I cannot talk sense to this man. He's a man out of the Middle Ages. I cannot reach him." When I talked to Diem himself, he talked for three hours straight! I got five questions in. He just talked on in a steady stream, listening to no one, even though there was this little ring of palace advisers around us. And this . . . you see, this does happen. In any event, I'm sure this was a problem with Diem. I didn't envy an Ambassador's dilemma one bit, which is why the book was written in a sense sympathetic to the Ambassador.

Q. Was there any time when Diem was still approachable, or close to what you might call a popular ruler?

A. Oh, yes. Right after the French left Indo-China, when the country was ruled by the armed sectaries, by the Binh Xuyen river pirates and the Hoa Hao, Cao Dai and so on, Diem did an *enormous* job. The country was served well by him; he was truly *bene meritis*. And the country remembered this. The country wanted him, the Americans wanted him—they wanted this man, they needed this man. It was just that he himself, by defect of personality, could not measure up to it. This is the tragedy that happens to people.

Q. Do you think, then, that Diem's overthrow was a mistake? Is that what you are hinting in the book?

A. I think it was at least a *partial* mistake. Where I think Diem was right—again by hindsight—was in his understanding of his own people and of Asia itself. He said to me, as he had said many times in public utterances: "The Americans do not understand us or our people; they are destroying the psychology of our people." Now the psychology that is still paramount in the East is the psychology of "the strong man armed who keepeth his camp safe." Democracy as we understand it is not comprehensible to the man who lives in the village, under the charge of the head man, where the *truong toc* keeps the family records and the family property, where the spirits of tree and water and lake are paramount in the life of the people. For us to talk of the ballot box and democracy to those people just doesn't make any sense at all. Diem, I believe, understood this.

He understood also one other fact that has since emerged. I know, of course, that injustices were done to the Buddhists. But Diem made another point, which was that these people, in a country at war, had no right to cause civil disturbances. Now, they had a

right to cause it when people were killed. And they had a right to protest, which right again was invaded when people were killed by the police. But Diem's attitude was: we are a country where our enemy walks under the face of the man next door, where bombs are thrown in our public streets, and therefore we cannot tolerate civil disobedience.

I think he was partially right in this, as has been proved—again, you notice, by hindsight—in civil disorders far worse in kind and far worse in human consequence that have taken place since he went. In all these things, of course, any commentator is only half right, too. It's one of the tragedies of human existence.

Q. On this subject, would you give us your impressions of the Buddhists? In the book, for example, you have one of the Embassy staff report to the Ambassador that there is a certain amount of political or Vietcong infiltration of the Buddhist movement. Was that your impression, gained while you were there, or is it also hindsight?

A. No, this is not hindsight. This was my impression gained there. Buddhism in Vietnam is the Buddhism of the Greater Way, which is a Buddhism of ceremony and form—and of considerable debasement from the very pure spirituality of primitive Buddhism. It is also a Buddhism that coexists in a country that has always accepted armed protectorates such as the Hoa Hao and the Cao Dai. It is a Buddhism that has been largely segregated in semi-autonomous authorities, unlike the Buddhism of Thailand, where you have a Buddhism that is an established Church with the King at the head, and where subversion and revolution are almost unthinkable, as they are in the established Church of England. In other words, you get them, but you get them in a minority fashion. You also have in Vietnam, as you have in Burma, a very strong emergence of armed and militant Buddhism, the sort of Buddhism that finds a strange outflowering in such a dangerous curiosity as the Sokkagakai in Japan.

Q. But do you think the Vietcong are using the Buddhists? Would you, for instance, go so far as to say that the Vietcong have made an "instrument" of the Buddhists?

A. Buddhism as a whole is not an instrument of the Vietcong. The Vietcong, however, and the Communists in general, have infiltrated the Buddhist system, particularly the *sangha*, the religious order. Now, this is very simple, because Buddhism is a syncretic, accepting religion. If I present myself to the monastery, for example, I must be accepted. This means that young

and militant disciples have been able to come into the monasteries and take political control from the older and more contemplative members.

Still, I'm not one of those who believes that any religion is totally corrupt. I believe that wherever there is a fragment of truth, in the words of Clement of Alexandria, there is a footprint of God. You will find a substratum of goodness, and sometimes of high contemplation, even in the most largely debased examples of any religion.

But I do believe that the Communists have strongly infiltrated the Buddhist movement in Vietnam. I also believe that this infiltration has been helped by the fairly consistent view, which I found among Buddhists, that Buddhism and communism can accommodate themselves one to the other.

Q. *Would you care to hazard any guesses at this point as to the future of Vietnam?*

A. I think there is only one possible hopeful future, and that is neutralization such as one has in Korea.

Q. *Yes, but can neutralization be achieved?*

A. We might have achieved it more cheaply earlier. This is my conclusion, I think, from the book—it could perhaps have been achieved more cheaply earlier. It will now be an expensive process. But, you see, if you are asking can we achieve it with eternal stability, the answer is no. Because nothing is stable in Asia. You have the pressure, the inexorable and ineluctable pressure, of 800 million Chinese—*eight hundred million* proliferating human beings—who are living a marginal existence, who are the middle kingdom of Asia, and who, whether they be Communists or anti-Communists or anything else, are “all God’s chillun.” Their existence cannot be ignored, nor can they be kept out of the councils of nations. Therefore I do not believe that a policy of containment of China is going to lead anywhere. Nor do I believe that a policy of the political containment of communism—in the sense that we are practicing it in Vietnam—is a total answer.

Lately, I have been preoccupied with this terrible question: what happens—if this war is won by the Vietcong—what happens to the two or three million Catholics in this country, the last Christian community in Southeast Asia? They’ll be sent back to the catacombs. On the other hand, in terms of the tremendous, spreading desire of man for a better standard of living than the one he has—for a more stable standard of living than the one he has—I’m not sure how long this somewhat selfish claim can be maintained.

I’m finding myself—and here I have to tread warily

—but I’m finding myself more and more preoccupied with the great mystery and paradox of the gift of faith. It is a matter *de fide* that faith is a free gift of the Almighty, which is given to some and withheld from others. It is also true that outside the Church people somehow can and do achieve salvation. And it would be an unthinkable monstrosity to think that they cannot and do not. I wonder, therefore, about the mystery of God giving faith to some and sending them out to spread it, and withholding it from others.

You see, this is the great mystery that our Lord himself adverted to when He said: “The day will come when those who kill you will think that they do the will of my Father who is in heaven.” Now, this is the shape of a tremendous mystery. And in the face of this mystery I find myself, rightly or wrongly, turning away from militant crusades against communism, from crusades against even the terrors of totalitarianism, to a leaning on the small, but eternal, reed of charity.

Q. *Do you think if Diem had remained, it would have been easier to achieve this neutralism? Is that part of your argument, part of the “mistake”?*

A. It might have been. I think it might have been.

Q. *The mistake, then, was not just in getting rid of a known quantity for an unknown quantity?*

A. Well, first of all, they didn’t get rid of him for an unknown quantity. You see, they had—or they thought they had—General Duong Van Minh. But when Nhu and Diem were killed, General Khanh, who was a cousin of the family, said: “You promised me they would not be killed!” Minh said: “That was an accident!” But Khanh left the conference and vowed he would not shave until he had ousted Minh. This is how impermanent things get in this sort of action. But who can judge this beforehand? On the other side of the coin, the country could equally well have blown up under Diem’s feet, because the generals were in nearly open revolt. So it wasn’t merely an ouster of a man solidly set; it was also an ouster of a man whose power was tottering. This, you see, was the Ambassador’s terrible quandary.

Q. *Do you think it possible that Diem, if he had been approachable and open to change, could have managed to defeat the Vietcong with outside help and work out a viable and popular government?*

A. Only—the only way he could have done it was to make himself the popular hero, to stump the coun-

try, and this he was incapable of doing and refused to do. He could have done it. I mean, Ho Chi Minh has done it—they call him “Uncle Ho,” eh? Well now, Diem could have made himself a popular leader; he had all the groundwork laid. But he lacked the personal talent and the personal magnetism to do it—and *this* was his tragedy.

Because, you see, had he been able to do that, there would have come the leavening of the outside influences rather than the unleavened bread of solitude. Instead, even his end perpetuated the paradox of the man. Diem resolved to defend the Presidential palace—and it was a very *bloody* affair. During it, Diem and Nhu slipped away. The defenders, afterwards, were bitterly shamed and disappointed by this, because the dying of their comrades had been useless. Diem sought sanctuary in the house of Number One Chinese, and was given sanctuary for one night. The next morning he went to Mass and Communion, then gave himself up to the troops and was shot. Now there you have the two sides of one picture, one portrait.

You can ratiocinate this any way you like—as no doubt Diem did, because I don’t think he was a coward. Obviously not. I’ve displayed half a dozen reasons in the book why I think he may have done it.

But, in the last analysis, this was the paradox of the man. This is the paradox of the coup. This is, if you want, the paradox of Asia, where nothing is ever quite the way it looks.

Q. *By way of summing up, perhaps, could we return to this idea of a “partial mistake”? What, ultimately, would you say was the mistake?*

A. Perhaps I shouldn’t call it a mistake. Possibly I should say that this is the paradox of all diplomatic activism. No, I’ll go farther. . . . This is the *mistake* of diplomatic activists—particularly in Asia—that they demand that something be *done*, instead of demanding that people wait for *wisdom*, and take only such action as is needed to guarantee the *time* to wait for wisdom.

Q. *In other words, in the refrain from the book, “What will you do when they ask you to kill the cuckoo?”*

A. Yes. . . . “What will you do when they ask you to kill the cuckoo?” Exactly.

War on Addiction

DONALD R. CAMPION

Easily obtainable pep pills and goof balls are a greater danger than narcotics

More and more people—parents, teachers, clergymen, customs inspectors, psychiatrists, social workers, narcotics agents, doctors, lawyers, and probably even some Indian chiefs—are becoming concerned about what drug addiction is doing to the nation. Read the newspapers carefully and you can see why. Tie together a few seemingly isolated news stories and you get a hint of the battle against “horse” (heroin), “ben-nies” (benzedrine and other pep pills), and big-time narcotics rings. They form a narrative of human degradation, family tragedy, international crime syndicates and growing social cancer.

Three unrelated stories recently made the same edition of New York metropolitan dailies. Together, they offer a glimpse at the multimillion-dollar world of

trans-Atlantic drug smuggling, at the private hell of the junkie and those he loves but crucifies along with himself, and at a new but exploding universe where overprivileged youths seek a trip to Shangri-la by the magic of a pep pill or a goof ball.

■ Georges H., airline steward for 14 years, was seized at Kennedy Airport carrying heroin in a false-bottomed valise. Federal narcotics agents and customs inspectors linked him with a mammoth dope ring operating out of Marseilles. When caught, Georges had seven pounds of pure heroin, worth \$75,000 wholesale. The retail value of the dope, when cut up—and diluted—in single packets for sale in Harlem or on Manhattan’s West Side, would have been \$1 million.

• “I told the boy: ‘You put your mother in her grave and you’re going to put me in mine.’” These grief-laden words came from the father of Walter M. as he left the courtroom where his son stood under arraignment for stealing and pawning his mechanic father’s

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\$41 camera. Walter, a junkie for the last ten of his 25 years, was in court because this theft was only the latest in a long line. As his weeping father explained it: "I decided I finally had to do something so that somebody might help him. I called the police."

■ Gino F., 22-year-old escapee from Manhattan State Hospital, broke into the East Harlem office of a young doctor who dedicates most of his energy to a free clinic for addicts. Gino demanded pep pills from a terrified receptionist under threat that she would "get what the doctor is going to get." He was referring to an earlier message of his to the doctor: "I've got a knife with your name on it. When I get out [of Manhattan State], I'm gonna kill you." He was brandishing a hunting knife at the girl.

Narcotics addiction, unlike the mushrooming craze for amphetamines (pep pills) and barbiturates (goof balls), is an old story in this country. In fact, in the early 1900's addiction was relatively a greater problem than it is today. Officials in the Federal Bureau of Narcotics estimate that back in 1900 one in every 400 persons in the United States was an addict. They say that in 1915 the number of addicts (most of whom were "hooked" on opium or opium derivatives) was more than one million.

Today, an informed guess is that addicts run one in 2,000. All told, addicted users of opiates and cocaine currently total about 200,000. This statistically brighter picture grows murky, however, when we explore developments beneath the surface. One is our continuing inability to control illegal traffic in narcotics despite serious police efforts. Another is the part played in that trade by organized international criminals and local vice syndicates. A third is the persistent capacity of drug addiction to perplex the medical man, psychiatrist and sociologist, as well as the policeman and such intimately involved parties as educators, clergymen, counselors, and—above all—parents.

One further complication in the addiction picture has been its heavy concentration within a few crowded city areas. A 1962 estimate put New York's addicts at 25,000. The same source figured that these junkies gave more than \$500,000 a day to peddlers or to pushers for their "fixes." And behind that fantastic sum, which came largely from unemployed persons, lies yet another tale—sometimes viciously sordid, most often merely heartbreaking—of petty theft, armed robbery, prostitution and violence done for the money needed to satisfy the insatiable appetite of the "monkey on their backs."

Here in the United States, the illegal narcotics market operates at four levels. On top is the *importer*: rarely an addict himself, he smuggles pure heroin into this country and supervises its wholesale distribution; he gets his supplies from organized drug rings abroad and normally belongs to a major crime syndicate in

this country. Next is the *professional wholesaler*: again rarely an addict, he divides up shipments of drugs into salable units; in the process he dilutes the pure heroin for the first time, adding quinine or milk sugar to the drug before packaging it. Third is the *peddler*: he may be, but is not always, an addict; he commonly acts as a district salesman servicing his customers through a team of pushers. The *pusher*, finally, is an addict who sells to other addicts—often after hooking them on the drug—in order to finance his own drug needs.

It should be noted that the drug, when it reaches the blood stream of the addict, is most often in a highly diluted form. Analysis of fixes (individual doses) seized by the police reveals that the actual strength of the heroin in a packet may vary anywhere from 5 to 77 per cent. This suggests one way by which the illegal drug trade becomes so profitable. It also helps explain at least some of the tragic cases of death through an overdose of narcotics. The addict may not know what his own capacity is, and injection of an unexpectedly strong dose can send him into a coma. Medical experts speak also of an alarmingly high incidence of hepatitis and endocarditis as a serious health problem among addicts.

What causes drug addiction? The answer given by most authorities is extremely complicated. More than eight out of ten narcotics users are addicted to heroin. Now heroin—along with morphine and other opium drugs—gives its addicts an initial "kick" or exhilarating sensation. Then follows a dreamy state in which anxiety disappears. Since most junkies seem to have manifested personality disorders before they became addicts, the theory is advanced that the drug may be their way to flee momentarily from psychological problems. Yet it is important to remember that these problems more often than not are of a minor sort. Some studies have shown that less than 25 per cent of all addicts fall into the psychoneurotic or plainly psychotic categories.

What, then, is a drug addict? He has been described on one level as a person who for some reason became chemically and emotionally adjusted to a state of existence in which life is intolerable unless his body is infused with a narcotic drug. To those who knew him personally, however, he is apt to have appeared as immature, rebellious, angry against society, weak, hedonistic, unable to meet the demands of his environment, inordinately sensitive to bodily comfort, inadequate, unable to establish long-range goals. In other words, the classic addict is one for whom the world at hand is too harsh, too ugly, too demanding, too cruel. For him, a fix becomes the key to a world in which all that pressure just fades away. No wonder,

then, that current studies of addiction find that the addict comes most commonly from lower economic groups, and often from oppressed minorities.

The theory of a link between addiction and social or economic discrimination, like any good theory, explains only half the story. Lately, this has been driven home to experts in the narcotics field. Though the heaviest traffic continues to flow in and around slum sections of our biggest cities, not all the customers live in dilapidated tenements. They include, as well, an increasing number of teen-agers from upper class suburban communities—our American candidates for the *dolce vita* set, seeking kicks or perhaps release from meaningless frustrations in the world of overprivilege.

More than one worried parent or anxious school official in these wealthy suburbs has boned up lately on the catalogue of drug addiction symptoms published a few years back in the *FBI Law Enforcement Bulletin*. In this bulletin, an editorial note cautions that it is not always easy to detect drug addiction among young people. The *Bulletin* then lists some signs that *may* indicate use of drugs or narcotics: 1) bloodshot, glassy eyes and dilated pupils; 2) pinpoint marks on arms, bloodstains on sleeves; 3) continuous yawning, runny nose, restlessness, lack of appetite for food; 4) sleepiness and chain smoking; 5) burns in bed clothing or on the hands; 6) unexplained spending of large sums of money; 7) possession of pawn tickets, things missing from home; 8) possession of a hypodermic needle, eyedropper, or small glassine bags of a white substance resembling sugar.

Far more of a threat than narcotics, in the opinion of some observers, is the soaring use of “bennies,” “co-pilots,” “Christmas trees” and “blue heavens” among youngsters from first-rate schools, comfortable homes, and stable family backgrounds.

“Bennies” and “co-pilots” are, of course, only slang names applied to the 15 or more amphetamines or pep pills on the market. (Amphetamines are meant to pep up the depressed or lethargic, to suppress appetite or even to relieve nasal congestion.) “Christmas trees” or “blue heavens” are more commonly called goof balls, and they belong to the family of barbiturates. (The barbiturate is meant to act as a pain-killer, nerve-calmer or sleeping pill.)

Some claim that these more readily accessible drugs already outrank narcotics as a national threat. An estimated half of the annual total production of 9 billion doses now goes into the illicit drug market. Last year, in Chicago, arrests for illegal sale or misuse of such drugs were up 65 per cent over 1963; Baltimore reported an increase of 60 per cent in the same period.

An indication of the profit involved in such trade can be had from these figures: 50,000 pills sell wholesale at \$1,000; on the illegal market, they retail at 15 cents apiece, for a profit of \$6,500. It is not surprising

that police in New Orleans, Chicago and Denver now report evidence of a tie-in of the sale of bennies and organized crime. Since these drugs do not come under the Federal Narcotics Act, national law-enforcement agencies are practically powerless in policing their distribution.

Basically, the battle against heroin, bennies and big-time narcotics rings is a war on two quite different fronts. It has been a great mistake in the past to look on the problem as simply a matter calling for tougher enforcement and stiffer penalties. Law enforcement is, indeed, the critical issue where control or elimination of illegal traffic in narcotics or other habit-forming drugs is concerned. But where society seeks to prevent addiction, to reclaim those who have been hooked, to help the rehabilitated addict stay clean after withdrawal, more than law enforcement is called for. Here the addict or potential addict must be looked upon as essentially a human problem. Unfortunately, our record of success to date along these lines has been far from impressive.

Legal and police action against illegal drug traffic operates on two levels: international and national or

local. About international efforts to control narcotics, it might be simplest to say that they add up to a history of defeats. This is so not merely because of inherent police problems, but because of the political and economic complications that bedevil any attempt at concerted international action. Ideally, such action should have three aims: 1) international control of the growing of opium poppies; 2) international control of the processing of habit-forming derivatives such as morphine and heroin; 3) international



policing of borders to prevent illegal entry of narcotics. As the arrest of Georges H. at Kennedy Airport suggests, there is pressure behind efforts at policing borders. But the flow of heroin continues.

On the national and local levels, the record of police efforts improves, but is still far from adequate. For decades, the efforts of our Federal Bureau of Narcotics were sanctioned by the Harrison Narcotic Act of 1914. This was, in essence, a tax-control measure. The technicality itself points up a problem continually encountered in a constitutional system such as ours, where Federal police action is severely restricted.

It is true that the Boggs-Daniel Narcotic Control Act of the 1950's sought to put more teeth into anti-narcotic legislation. By its stiffer penalties against convicted addicts and pushers, it reflected the public's mounting fright over addiction. We may safely say,

however, that this measure has not been significantly more successful than the older Harrison Act in getting at the sources of the illegal drug trade. In fact, there is reason to believe that while public forums are ringing with cries for a get-tough policy against junkies, the leaders of narcotic rings have been expanding their drug empires. No matter what else is done with or for the addicts themselves, the chief law enforcement problem in the land remains that of breaking open the interlocking directorate of organized crime and its many secretly helpful friends in other sectors of our life.

Currently, Sen. Thomas J. Dodd and Rep. Oren Harris are sponsoring legislation in Congress aimed at curbing the traffic in pep pills and goof balls. They propose to make unauthorized possession of these drugs in large quantities, as well as their shipment from one State to another, a crime punishable by two years' imprisonment and a \$2,000 fine. Here again, political and economic considerations complicate the picture. Opposition to such proposals has already come from the drug industry and from retail pharmacists fearing undue control and the red tape required in bookkeeping. Actually, earlier versions of the proposal have been amended to limit the bill's scope to drugs with "depressant or stimulant effect on the central nervous system." Passage of the measure, if the drug lobby permits, will certainly make it easier for the Food and Drug Administration to take action against the big-time peddlers of bennies.

Tough as the problems of policing illegal drug sales are, they seem far easier to manage than the treatment of an addict. Attempts at a solution of the addict's problems were surely not made easier by a prolonged public debate on the respective merits of so-called soft and hard approaches in dealing with addiction. For years, the dominant voice in such discussions tended to be that of the Federal Bureau of Narcotics, which called for tougher penalties and less leniency in probation policies. Gradually, however, medical research and education of the public on the true issues have changed the situation. People are beginning to feel that the basic challenge lies in the medico-psychological and sociological fields.

No one acquainted with the problem can seriously maintain that a successful program will operate without an alternative to imprisonment for the apprehended addict. The sensible approach, it appears, would be one allowing for civil commitment, voluntary or court-imposed, to a program of treatment under medical supervision.

For the moment, in most cases, it would seem necessary to carry on treatment only under in-patient conditions, that is, where the addict is confined to a hospital or similar institution. The risks involved in widespread treatment of addicts as out-patients could

prove unwise. Public authorities must first provide adequate accessory facilities, such as follow-up care and, where possible, effective changes in the rehabilitated addict's home and job environment.

It should be possible, however, to let physicians experiment, as the New York County Medical Society recently proposed, with treatment of a small number of addicts who give promise of successful withdrawal on an out-patient basis. This, in turn, means, as Alfred R. Lindesmith argues in his new book *The Addict and the Law* (Indiana U. Press), a legal approach to addiction that allows "the drug user regulated access to the medical profession, with the physician determining the mode of treatment in accordance with the circumstances of the particular case."

Under such a major change in policy, it would be wise to afford the medical man protection from legal harassment. This could be done, as the N. Y. County Medical Society recommends, by providing that:

All charges against physicians in regard to supplying addicts brought by law enforcement agencies shall be brought first to a board of the State medical society for initial determination of whether the physician acted ethically. If the board rules that the physician acted ethically, the charges shall be dropped.

Obviously, such treatment will never be sufficient, alone, to turn the tide in the battle with addiction. It represents, however, an honest attempt to apply the little we know about the problem in a positive program. The same is to be said for public encouragement of private experiments such as the much-touted Synanon movement. Seemingly a variation on the Alcoholics Anonymous approach through group therapy, this movement is carried on in the controlled environment of a Synanon House. In New York City, the authorities have now approved a new experiment with methadone, a chemical agent that relieves the symptoms of acute withdrawal of morphine or heroin and has already proved effective in the treatment of a limited number of cases in Toronto.

No one who watches at first hand the human misery of addicts hooked on heroin or pep pills can object to using any knowledge or technique that holds out hope in this world of the hopeless. Let whoever still hesitates about it pay a visit to those most hapless victims of drugs and narcotics, the hundred infants born to addicts each year in New York public hospitals. Restless, crying, nerve-torn, they are already experiencing withdrawal symptoms as they pass from the wombs of their mothers.

An Archbishop Comes Home

The city he served for 30 years receives the remains of a pioneer missionary

A ceremony unique in the annals of American Catholicism took place on Saturday, February 6, 1965, in Old St. Mary's Church on the fringe of San Francisco's Chinatown. In the presence of five bishops and other notables, including Marquis Merry del Val, Spanish Ambassador to the United States, Archbishop Joseph T. McGucken offered a Pontifical Requiem Mass for the eternal repose of the soul of his pioneer predecessor, Joseph Sadoc Alemany, O. P. (1814-1888). Fr. Alemany's venerated remains reposed in a simple coffin before the altar of the church he had dedicated, on Holy Night of 1854, as San Francisco's first cathedral.

José Buenaventura y Ramon Alemany was born on July 13, 1814, in the ancient and proud Catalan city of Vich, about 30 miles from Barcelona. He was one of a family of 12, seven of whom were to dedicate themselves to God in the priesthood and the religious life. At the age of 16, he entered the Order of Preachers in Vich, becoming Friar Joseph Sadoc (his religious name is that of a Polish Dominican martyr), and with his brethren had to flee to Italy because of the suppression of religious orders in Spain.

Following his ordination at Viterbo, Italy, in 1837, Fr. Alemany offered to serve as a missionary anywhere in the world. As a consequence, he was assigned, in 1840, to the missions his order had established in Ohio, Tennessee and Kentucky. Almost a decade of devoted service followed, and in 1845 he became an American citizen in Memphis. Appointed Prior Provincial of all the Dominicans in the United States in 1849, Fr. Alemany departed in the spring of 1850 for Naples, by way of Rome, to attend a General Chapter of the Dominicans that had been called in the former city (it was destined never to be held). He was dismayed when Pope Pius IX called him to his side in Rome and commanded him, under strict obedience, to accept episcopal consecration as bishop of the newly established Diocese of Monterey, in Gold Rush California.

On St. Paul's Feast Day, June 30, 1850, the 36-year-old Dominican was consecrated in Rome, becoming

thus a successor to the Jesuit Salvatierra of Baja California fame as well as of the Franciscan Serra of Alta California. To his mother in Vich went these words: "Last Sunday, I was wedded to the Church in California. I leave soon for that country, now my beloved bride, to live there the life of altar boy, missionary, pastor and bishop."

Rome put further approval upon Bishop Alemany's stewardship on July 29, 1853, making him the first archbishop of the newly established See of San Francisco. Thirty-one years of distinguished service followed. They were not entirely years of peace, even within the household of the faith.

Fr. Alemany had the sturdiness of a Catalan, which served him well during many periods of trial; he possessed a certain stubbornness of character, as well. Both qualities were integral parts of the man. Even those who disagreed with him almost without exception admired his dedicated and truly pious life, his honesty, directness and simplicity. Small in stature, this giant of California's Catholicism always referred to himself as the "Little Bishop."

His sense of religious values is sharply revealed by a letter to be found in the Propaganda Fide Archives in Rome. It was written by the friar-archbishop after 15 successful years of service in San Francisco. In it he begs to be allowed to resign and devote himself to missionary service in the unchurched counties of northern California, after the manner of a simple priest, or if that wouldn't do, among the Indians of Nevada—"since I have always been at heart a Dominican missionary." Rome promptly refused.

Alemany received his long desired coadjutor and successor in the person of Patrick William Riordan of Chicago, who was to serve as second pastor of San Francisco from 1884 to 1914. Their year of praying and planning together testifies to the cordial relationship of these two men. Finally, when his resignation was accepted, Alemany wrote to the Master General of his Order—signing his name: "Brother Joseph Sadoc, O. P., Resigned Archbishop of San Francisco"—to ask for assignment to one of the houses of the Dominican family.

Since he had plans for the formation of a missionary

FR. MC GLOIN, S. J., professor of California history at the University of San Francisco, has recently completed a life of Archbishop Alemany to be published this fall.

college in Spain to train laborers for the Spanish-speaking parts of the world, the archbishop left for Spain in May, 1885. Though he freely acknowledged that his heart would always remain in California, he felt he must return home for two reasons. First, he thought it to be the will of God for him; second, he said that, his work now done, it was better to leave his vigorous and talented young American successor in full possession of the See of San Francisco. When bidding farewell to his priests in May, 1885, on the eve of his departure from America for his native Spain, he said to them: "I do not think I was meant to be a bishop, and I told Pius IX so; they made me be a bishop nevertheless."

Fr. Alemany died in Valencia on April 14, 1888. He was buried, at his own request, in his native Vich. And this brings us to the latest phase of the story, the recent homecoming of the first Archbishop of San Francisco.

Almost four decades ago, Archbishop Hanna of San Francisco inquired of the Bishop of Vich whether the remains of Joseph Alemany might be translated to his See city. The request was refused, presumably for both episcopal and family reasons. His successor, Archbishop Mitty, on making a further attempt, was told that the family would consent only if a cause of canonization was guaranteed. Faced with this unrealistic stipulation, Archbishop Mitty, too, was forced to give up his efforts. Once again, about two years ago, the Archdiocese of San Francisco—under its fifth pastor, Archbishop McGucken—began cautious conversations on the topic. This time, the negotiations were successful, and at last the "Little Bishop" came home to California.

His mortal remains now repose in the lovely mausoleum of Holy Cross cemetery, south of the city he ruled for over three decades.

| TREND OF THE TIMES |

Mustard-Seed Bible Schools

This report on the organization and operation of a summer Bible school is by an Ursuline nun presently teaching at Ursuline School, New Rochelle, N. Y. Mother Aimée Carey has a Master's degree in religious education from Catholic University of America and several years' experience with vacation Bible schools. Her advice is offered at a time when plans can still be made for the summer of 1965.

A tangible demonstration of Christian unity between Negroes and whites, Catholic and Protestant, has been accomplished in a summer Bible school held at the Shrine of the Sacred Heart, in Washington, D. C. For a three-week period, five Paulist seminarians from St. Paul's College, Washington, two Ursuline nuns from Bethesda, Md., and a group of their high school students, together with adult and teen-age volunteers from the local parish, provided a program of religious instruction, arts and crafts, music and games, for over 200 boys and girls in grades one through nine. Because we think that the summer Bible school has broad possibilities for good over and above its own immediate objectives, we should like to share our schedule and our evaluation of some of our experiences, both at Sacred Heart and at Bible schools con-

ducted elsewhere during the past two summers.

The program, which can be varied and adjusted in a number of ways, substantially consisted of the following: assembly, religion class, sports, refreshments, arts and crafts. Full-length sessions took three hours each morning, but these were reduced when necessary to two hours.

A ten- to twenty-minute opening assembly consisted of flag salute, patriotic song, prayer (occasionally a short passage from the Bible with short commentary), fun songs and hymns. The assembly was followed by a thirty- to forty-minute religion class, for which the children were grouped according to either grade or age levels, depending upon the number of children and teachers. Then followed 20 to 35 minutes of sports; various types of organized games, re-

lays and folk dances were arranged according to the age and sex of the children. In three-hour programs, cold drinks and cookies were then served. In two-hour sessions, the refreshments were omitted and the arts and crafts period followed immediately. Ultimately, because of larger numbers, we split the activities between primary and upper grades, one group having religion and sports while the other had music and crafts.

At first we found that a group of older boys and girls usually chose to arrive at the end of the religion period, just in time for crafts, sports and refreshments. This problem was satisfactorily solved by placing arts and crafts in the first period, for the older group, and sports at the end of the morning.

What can one hope to achieve in a program like this that lasts for just a few weeks? The answer depends very much on the type of child in attendance.

With a group such as we began with last summer, in a very poor section of Washington, consisting largely of children from non-Catholic or non-practicing Catholic families, perhaps the only message that can be gotten across is some realization that there is a God who loves and wants our love; that the Catholic Church and its priests and sisters are "nice." With these children, we used the content of Book I of Mother Maria de la Cruz's

"On Our Way" series in all the grades, adapting the presentation of the material to the needs of the various age levels.

With another group, there might be a concentration on understanding and participating more fully in the Holy Sacrifice of the Mass. This could culminate in a closing Mass for which the children had been prepared throughout the entire school session. Hymns and responses from *Our Parish Prays and Sings*, *The People's Hymnal*, etc., can be taught during a brief part of the singing period each day. There are also a number of arts and crafts projects that can be correlated meaningfully with the Mass theme.

At one closing Mass, all the children who wished, Catholic and non-Catholic alike, were able to participate in an offertory procession. They carried to the altar symbols they had made representing themselves and their own personal preparation for the offering of that Holy Sacrifice.

At Sacred Heart parish this summer, the theme of God's love was developed in the context of the basic events of salvation history. This session was climaxed by a closing pageant, held at night to make it possible for fathers as well as mothers to attend. From a first grader holding a brightly-colored picture and lisping: "I am the sun. Thank you, God, for making me," to an older child's questioning: "Lord, when did we see You hungry and feed You?" the panorama of God's saving plan was presented by the children. A background narration, written and presented by one of the Paulist seminarians, related each event to the lives of those in the audience and emphasized the vital role of each individual as a chosen member of God's holy people.

At each of the Bible schools we had held previously, groups of our own students were present to work with and for the children. There are many high school and college students today who are sacrificing summer vacations or jobs to do social and apostolic work in various parts of the globe. But there will always be others who are willing but unable to leave their own areas for this purpose. We think it important that all our students be brought into direct contact with as many opportunities as possible to be

committed Christians and apostles in their own environment.

While many of our students have been engaged in various forms of apostolic and social work, the Bible school has provided a unique opportunity for us to work together as an apostolic team with the students. And we think this arrangement has decided advantages. It then becomes a question of "Come" rather than "Go," and it makes it possible to give additional on-the-spot help and encouragement to those who may need it.

Such an arrangement can also help dispel an illusion or misconception that seems to be prevalent at the present time. There is a tendency among certain young people to think that teaching is not really an area for vital apostolic endeavor. Perhaps this view is one of the many causes contributing



to the present dearth of Catholic teachers, both religious and lay. If that is the case, it is a sad reflection on the apostolic dynamism that should radiate from every Christian teacher. There are other reasons for the lack of interest in the teaching vocation, of course. It seems to us, however, that the Bible school, in which students are actually able to teach under the guidance of other teachers of religion, offers a unique opportunity to "taste and see" the scope for apostolic self-donation that teaching provides.

A word of warning: Even though students may have been prepared by the CCD training course, as some of ours had, they should be given as much assistance as possible, both in planning and in actually teaching the lessons. Permanent discouragement

and a distaste for teaching can result if the classes are hard to handle. We think that, in a vacation school atmosphere, ten to twelve children form a large enough group for student teachers. Of course, too much help or interference is an evil equally to be avoided. But when it is feasible, there is a genuine advantage in having an experienced teacher near who can make helpful observations or be called on for assistance in case of need. In this way, a Bible school makes it possible for both teachers and students to widen their apostolic influence.

It was at Sacred Heart parish, however, that we discovered some other potentials of the Bible school. While we had had integrated classes in each of our other sessions, it was at Sacred Heart that we had our first integrated faculty. Several CCD Negro teachers of the parish, as well as a group of other Negro and white parishioners, volunteered their services during the days of pre-registration for the three-week session. As a result, groups of Negro and white children were taught by both Negro and white teachers. And very competent teachers they were. As one of the freedom songs we taught to the children expressed it, we were truly "black and white together" in a give-and-take partnership of mutual friendship and assistance.

In addition, mothers who brought their children to the Bible school remained to act as counselors during each of the periods. Several of these told us at the close of the session how very happy they were to have been able to contribute in this way, and how much they had enjoyed as well as benefited from the experience. Here, it would seem, is an excellent way to introduce groups of hitherto uninvolved parishioners into the apostolic activity of the parish.

It is also possible that groups of competent parishioners, such as those with whom we worked at Sacred Heart, would eventually be able to offer their services to parishes other than their own. In this way, more Bible schools could be opened for poorer, less well-educated groups than would otherwise have been possible. If this could be done, it would simply be one more application of the principle that a nucleus of priests, religious or laymen can diffuse their apostolic

influence in ever widening circles by training others in carrying on the Church's work.

This type of religious vacation school is, of course, nothing new in rural areas; but, with a few notable exceptions, it is something relatively new in Catholic city parishes. There, its appeal appears to be spreading rapidly.

A few pictures in the Washington *Post*, marking the closing of our Bible school at another church and announcing the opening of the Sacred Heart school, brought several seminarians from Ohio to our door in search of more information. At the close of their summer session at Catholic University, these seminarians were to begin their first Bible school in Cincinnati and were anxious to share our experiences and our practical ideas for a daily program.

During the session at Sacred Heart, for the first time we also had some parents attending the religion classes with their children each day. Several of these, who happened to be Baptists and Episcopalians, took an active part in assisting on the playground and in the arts and crafts room. Our integrated faculty thus acquired an ecumenical tone, as well, with these very willing helpers. As someone remarked to one of these mothers: "We are all Christians working together for the love of Christ and His children."

Child-centered parishes may not be the ideal situation, but, as has already been pointed out in Edward J. Menninger's "Catechism Comes to Life" (AM. 7/11/64, p. 36), this situation can be used as a springboard for reaching the adults. In the case of the Bible school, it can apparently be done even on a grass-roots ecumenical level.

The final, and perhaps the strongest, potential of the Bible school that we discovered at Sacred Heart lies in using both seminarians and sisters to work together as a team. The importance of seminarians participating in directly apostolic parish activity has already been much discussed in the pages of *AMERICA* and elsewhere, and was stressed again by Bishop Wright at the NCEA convention last Spring. Vacation Bible schools represent one possible opportunity for this. There is an initial difficulty, however, in the fact that the average seminarian has

had no previous or adequate experience in teaching children or in conducting a school. Having one or two sisters to assist can help to fill in this gap in experience and ease some of the initial difficulties.

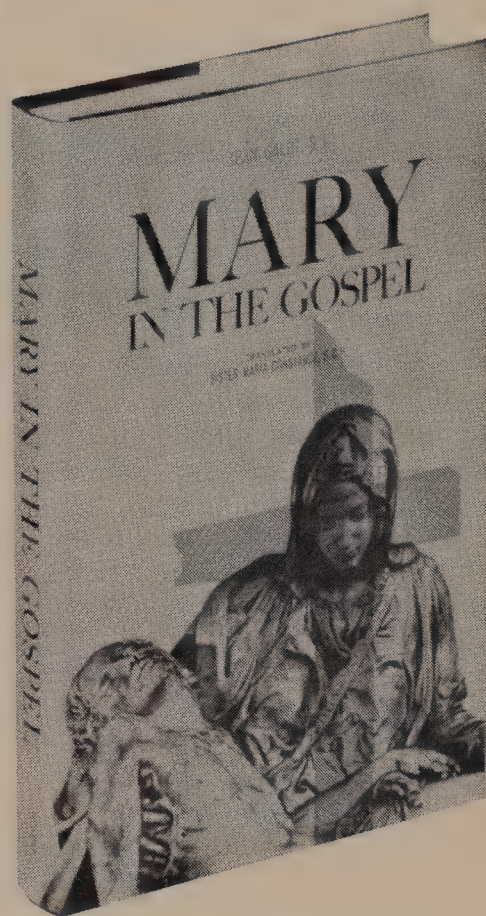
This arrangement also has advantages over a Bible school staffed entirely by sisters. Men are usually better organizers and administrators, and, in the case of religious, have greater freedom than sisters in making personal contacts with the children and their families. The Paulist seminarians with whom we worked had visited the homes of parishioners to acquaint them with the opening of the Bible school and were able to help individual families in various ways. Their assistance ranged from making provisions for the clinical care of an exceptional child to obtaining a change from tourist to student visa for a child in a Latin-American family. The parents thereby saved \$20 they could ill afford to spend and were given a tangible demonstration of our interest and genuine desire for their good. There are many other instances in which seminarians can do more than a group consisting solely of sisters.

Further, such a combination of forces can serve as a real energizer and stimulus for both groups to new and better ideas, programs and apostolic contacts. Men and women complement one another, and religious are no exception. Moreover, this pooling of personnel can make it possible for communities to undertake what they would otherwise have had to refuse because of insufficient numbers.

From the point of view of the children, it is good for "Father" to be seen playing a role in the classroom and on the playground. It is certainly an asset to the sisters to have him there for the older boys in all the activities. And it is also certainly an asset to him to have the sisters there for the girls, and because of their classroom experience.

How, practically, is this worked out? Our arrangement at Sacred Heart was fairly simple and functioned well. The seminarians, under the supervision of the parish priests, were in charge of the school, and the two sisters were there simply to help. In addition to the over-all organization, the seminarians were responsible for the religion classes and the games, while

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the sisters took charge of the singing and arts and crafts. As much as possible, both sisters and seminarians worked together with the children during all the periods, but one group or the other was in charge.

We were not able to use this teamwork as much as we should have liked during the religion lessons, because the large number of children necessitated scheduling two different activities during each period. But the advantages of such co-operative religion classes for those who have had no previous experience are so obvious that it would seem well to make this possible by limiting the number of children registered, at least for the first attempt.

In order to strengthen our team-

work, all—seminarians, sisters, lay adults and teen-agers—participated in short meetings at the close of the day's session for a frank exchange of ideas, criticisms and suggestions for improving the next day's program. The results proved the time well spent.

By way of summary, then, the summer Bible school seems to offer many bonus features apart from the help given to the children. Bishop John S. Spence, pastor of Sacred Heart parish and Superintendent of Education in the Washington Archdiocese, drew attention to one of these in his remarks to the parents at the closing pageant of the Bible school. The bishop commented that, at a time of unrest and civil strife in so many cities of our nation—the closing coincided with the

fifth night of segregation riots in New York—our work together in the Bible school had been a tangible demonstration of our love for God and for one another. The bishop's words seemed all the more fitting as a conclusion, for this had been the emphasis throughout the three-week session, reiterated as the theme of the pageant, and sung by the children, Negro and white: "God is love, and he who abides in love, abides in God, and God in him."

True, a demonstration of fraternal love such as this is only a very small drop in a very large bucket, and at the lowest grass-roots level. But even at this eleventh hour, that is where we all must begin, isn't it?

MARIE AIMÉE CAREY, O.S.U.

| BOOK REVIEWS |

From Britain With Love

OBJECTIONS

TO ROMAN CATHOLICISM

Ed. by Michael de la Bedoyère
Lippincott. 184p. \$3.95

This book of seven critical essays is in many ways an extraordinary phenomenon—not least because, although written entirely by "committed" Catholics, all are "angry" Catholics, dissatisfied with various aspects of the Church's life and passionately, sometimes stridently, bent on reform. Such a book would have been inconceivable ten years ago, before Pope John's winds of change began to blow; even now, many of their co-religionists will be surprised at the lengths to which some of the essayists go in their criticism. The authors, whose contributions differ greatly in tone and in cogency, are unrestrained in the expression of their views, many of which are calculated to shock and offend their fellow Catholics. They are passionately desirous of drastic changes and have no hesitation in proposing them.

Count de la Bedoyère's introduction sets the tone, which is one of unsparing criticism of our Catholic past and of hopefulness that unprecedented reforms in the Church, still desired in

England by what is an active minority only, will take place in the near future. Of the majority, at least, among the clergy, Count de la Bedoyère takes no flattering view: they take it for granted, he considers, that ordinary Catholics are capable of no more than "a simple rustic piety." The contributors to the book, he says, are of that minority who claim the right to say exactly what they think and believe about all the great religious problems that face the English world today. It is claimed that all are writing in the spirit of Pope John—though what that old saint, noted for his simple piety, would think of the iconoclastic diatribes of such a writer as Mrs. Goffin is surely clear enough: he would not be amused.

Take first the opening essay, on "Superstition and Credulity," by the said Mrs. Goffin. While admitting that some of her criticisms are well-founded, one can only deplore the contemptuous tone she adopts toward much that most Catholics hold dear and—a more serious matter—her uncertain grasp of many aspects of Catholic doctrine. In her attack on Catholic teaching about indulgences (a matter about which theologians like Karl Rahner have been most enlightening), this angry lady speaks of the "Treasury of Merits"

whence the Church draws these pardons as consisting of the "merits of the saints entrusted to her for her disposal." No word here of the "superabundant merits of Christ," beside which those of the saints, counted in as though by courtesy to fill up the measure of the sufferings of Christ, are as it were but a drop in the ocean of redeeming love.

Mrs. Goffin is so violently opposed to the doctrine of eternal punishment, which after all presents difficulties to many of us, that she seems to overlook the fact that it is divinely revealed. She is right, no doubt, to protest against the "crude and grisly" imagery on this subject that sometimes in the past was made use of in Catholic pulpits. But she goes a little far when she accuses of "opposing the light and fostering a hideous superstition" those who describe hell as an "eternal state of positive suffering." She herself admits that "men can and do lose God by unrepentant rejection of Him"—something that would surely involve the pain of loss and therewith "positive suffering" probably far worse than any pain of sense. If this be so, Mrs. Goffin is hardly logical in hurling her anathemas at others who share her belief in the possibility of losing God.

Hell is, after all, in essence the state of those who *have* lost God. That loss must involve pain. And as the soul is immortal, the suffering (whether or not it may diminish in some degree) must presumably be eternal. It would be interesting to know just how Mrs. Goffin would define a state of perdi-

tion that did not involve positive suffering and was not eternal. What she seems to overlook is the possibility that God gives the grace of final repentance, *in articulo mortis*, to all but the worst unrepentant sinners (perhaps even to those). Was not one of the intentions of Paul VI, when he went on pilgrimage to Jerusalem, the salvation of the whole human race?

Mrs. Goffin is not only against hell; she has no use for limbo—"an invention of the Church," as she airily tells us.

She finds it superstitious to suppose that the validity of a sacrament can be dependent on the use of certain words and gestures—and at the same time, with a somewhat wild inconsistency, mocks the Church for regarding these words and gestures as fool-proof even if carried out in an irreverent or slovenly manner! She is against the crudities of popular Eucharistic piety; she deplores the fact that "Rome has so often degraded the sacraments that for many they appear to be something in the nature of spells." She accuses the Church of the "deliberate fostering of credulity"; for her, the catechism is "a mixture of bronze-age theology and biblical fundamentalism seasoned by pious falsehoods."

Though she admits that Elizabethan bishops can hardly have intended to ordain sacrificing priests, she seems to think that Protestants "possess a real sacramental life." (What, then, of the apostolic succession?)

After all this, it is a relief to learn that Mrs. Goffin holds (with even wilder inconsistency) that, "even as it now stands," the Roman Mass contains "no hint of superstition or idolatry."

I have spent too much time over the first contributor. Let me hasten to add that, in comparison with her effort, the other essays are models of sweet reasonableness and quiet courtesy.

In his essay on the "Worldly Church" and on the abuses of political bias and legalism, John Todd, the author of works about Wesley and Luther, argues the case against "triumphalism" in the Church, protesting against the undue preponderance in modern centuries of the Roman Curia. Mr. Todd quotes at length from the Dominican Yves Congar on modern ecclesiastical abuses and on the need to purge away the excessive institutionalism, legalism and pomposity that at present too often distort the true image of the Bride of Christ.

Making allowance for a little exag-

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SISTERS FOR THE 21ST CENTURY

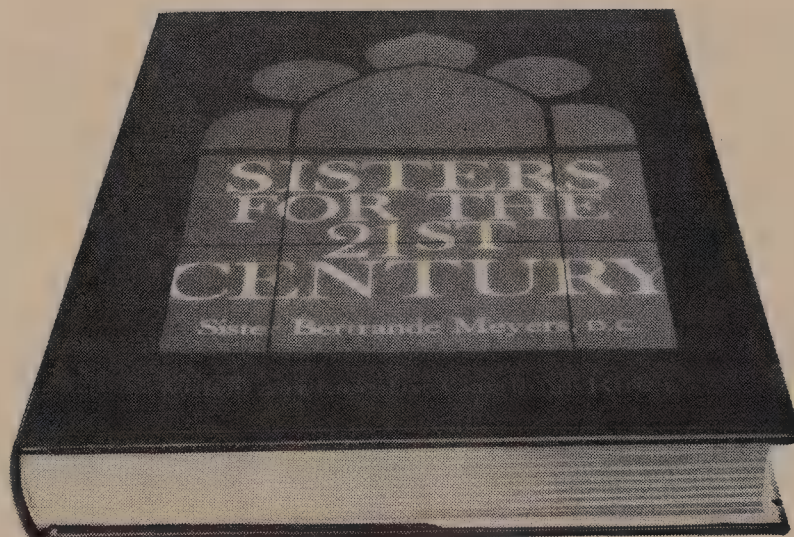
by Sister Bertrande Meyers, D.C.

With a Preface by CARDINAL RITTER

“Sister Bertrande Meyers, a Daughter of Charity in St. Louis, has long been an esteemed figure in educational circles, in the Sister Formation Movement, and in allied groups. She is the guiding spirit behind Marillac College . . . In the present book she has made a valuable and multi-faceted contribution to the spirit and advancement of Church renewal. True to the spirit of genuine *aggiornamento*, Sister Bertrande clearly understands and readily discusses the deficiencies of her own group. But she is far more interested in suggesting remedies and encouraging progressive and constructive reforms.”—*JOSEPH CARDINAL RITTER in the Preface

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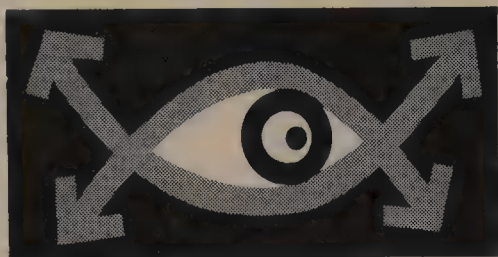


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generation of curial failing, we can agree, with some assurance of sympathy in the highest quarters, that a refashioning of the Church's administrative organization is much to be desired. Mr. Todd, however, overlooks the essential point of comparative values and comparative methods: an estimate of the Roman system can only be made by *comparison* with administrative methods in the Church of England and in churches of "congregationalist" polity. Such a comparison would show that any ecclesiastical "institution" is more or less affected by human weaknesses and, sad to say, by human ambitions.

The third essay, on "Authoritarianism," is by Frank Roberts, a lecturer at Strawberry Hill, a Catholic Teachers' Training College. It draws attention to the preoccupation in the minds of many Catholics today with the letter of the law rather than the great principles of religion. Such matters as Friday abstinence and regular attendance of Mass tend to loom larger in the minds of some penitents than offenses against honesty, charity and justice. Owing, no doubt, to faults of upbringing and a tendency on the part of teachers to stress the negative aspect of religion, rule-breaking offenses tend to assume greater importance than other perhaps more serious faults, and scrupulosity is encouraged.

Mr. Roberts feels that were a larger place given to the active Catholic laity in the training of youth, some of these defects could be counteracted. Here he raises large questions, and one wonders how far his views are colored by his own experience and environment and might be modified by an appreciation of the constructive efforts of many engaged in the modern catechetical movement—such as Msgr. Drinkwater, or Fr. Hofinger, or the staff of the *Lumen Vitae* in Brussels.

Prof. Finberg's essay on "Censorship," the fourth contribution, makes out a weighty case for the drastic reform, or even abolition, of the Index as it stands. The present Index has long, it is to be feared, been a laughing-stock to those outside the Church and a grave embarrassment to those within it. When one considers, on the one hand, the gravity of the penalties imposed for reading forbidden books, and on the other, the fact that a large proportion of the world's most famous books (including many of the greatest masterpieces of modern French literature) are on the Index, one sees how the image of the Church in the world at large must suffer through the continued imposition on Catholics of so

arbitrary and severe a system of censorship. Nor are the occasionally strange methods adopted by the Holy Office (as in the notorious case of Alfred Noyes' book on Voltaire) calculated to enhance the prestige of the Roman Curia.

Prof. Finberg would here seem to make out an undoubted case for reform, the more so as he himself agrees that bad books can "leave behind them so enduring and unpleasant an aftertaste as to make me wish now that I had not read them," and thus he agrees with Auguste Comte that there is a true principle of "cerebral hygiene." One might wish he had cited the actual words of the Cardinal Archbishop of Cologne about the Holy Office, since they may be unknown to many readers.

Perhaps the most notable essay in *Objections to Roman Catholicism* is that of Rosemary Houghton on "Freedom and the Individual." It is an essay, however, that makes difficult reading. The objection is clear enough and weighty enough, as we all admit, and Mrs. Houghton does not fail to make the most of it: the Catholic



Church is inherently opposed to a right human freedom. "There is too much stress on purely passive obedience . . . obedience is equated with passivity" (p.133). "The past misdeeds of the Church show her real nature, and all the present talk of freedom and responsibility is mere opportunism. She will swim with the tide of opinion, biding her time until she is in a position to assert her power once more" (p.119).

Mrs. Houghton, apparently, does not really accept this position. She insists upon the need of "inner freedom," regarding the "conflict between authority and freedom" as a wrong way of stating the problem. But the answer seems far less clear than the objection, and one looks in vain for the good sense, good humor and clearness of the Rosemary Houghton who wrote "Think for Yourself" in her book *Christian Responsibility* (Sheed & Ward, London, 1964).

Being unskilled in philosophy, I

feel scarcely competent to express the misgivings I cannot help feeling about the sixth essay, by G. F. Pollard, "Existential Reactions against Scholasticism." Various Dominicans have already crossed swords with him in defense of the Angelic Doctor and of the Schools, questioning the accuracy both of his references to St. Thomas and his interpretation. Let me say only this: Mr. Pollard may be right in thinking that scholasticism has held the field too completely in the Western Church, and that room should be found for other outlooks to stake out a claim to attention. Nevertheless, I find it impossible to believe that the author of *Adoro te devote* really regarded faith, to borrow Mr. Pollard's words, as simply an intellectual assent to a proposition, or that his theory of knowledge was "agnostic and even atheistic." As the Duke of Wellington said to a gentleman who approached him with the words, "Mr. Smith, I believe": "If you can believe that, you can believe anything."

The seventh and final essay, by Archbishop Roberts, is "Contraception and War." It is well-known what a stir the archbishop's unusual views on at least the first of these subjects have caused. His Grace does not of course deny the truth of the Church's teaching about birth control; he merely says that he personally is not convinced by the arguments (based on natural law) from which she draws her conclusions. I shall not go into the examples that the archbishop adduces in order to show that the Catholic Church has in the past sometimes changed or modified moral attitudes once thought to be fixed. I would only add here that, so far as is known, Catholic bishops as a whole are convinced by the arguments that Archbishop Roberts finds unconvincing; that the universal teaching of the Church thus seems to be against contraception as hitherto understood; and that a doctrine so consistently taught by the Church and re-emphasized in Pius XI's *Casti Connubii*, and by Pius XII on various occasions, is unlikely to be repudiated by Pope or Council.

Surely what one must hope is that before long a pill will be found, of which the use can be authorized by the Church, whereby it will be made far easier for Catholics, without offending their consciences, to preserve regular marriage relations in a lawful way and yet to space their families as good sense and health may demand.

I feel happier about Archbishop Roberts' views on "the Bomb" and

would agree with him that greater heed should be paid to Pope John's strong words in *Pacem in Terris* to the effect that "mutual trust must replace equality of arms as a foundation for peace, and that it is hardly possible to imagine that in the atomic era war could be used as an instrument of justice." Perhaps the archbishop goes too far when he says that these words can only mean that "atomic warfare is not morally lawful" (in any circumstances), for if Pope John had meant to utter so out-and-out a condemnation, would he in the same document have elsewhere contented himself

merely with urging on the nations an equal and simultaneous reduction of arms?

After this very brief glance at the contents of this remarkable book, I am inclined in retrospect to wonder if the less perspicacious reader, dwelling chiefly on the essays by Mrs. Goffin, Mr. Pollard and Archbishop Roberts, might not perhaps ask himself: "Well! If the Catholic Church is as bad as all that—superstitious, childish, arrogant, tyrannical, holding a false philosophy and issuing false teaching on birth control and war—why do you remain in it at all?"

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If we look more closely, however, we shall find most of the bitterness to be concentrated in one essay, and shall see that the contributors are really not saboteurs, anxious to destroy the army to which they belong; rather they resemble a group of army subordinates criticizing the high command and the staff, desirous only to insure such necessary radical reforms as would increase the efficiency and raise the morale or the *esprit de corps* of the army as a whole. Or one could compare the contributors to *Objections* with lawyers or doctors pointing out the absurdities, follies and abuses in their profession, but doing so not in any destructive spirit, but with a view to saving the honor of their profession by reforming it from within.

Our Reviewers

Msgr. Hugh E. L. Montgomery is currently stationed at Lower Brailles, near Branbury, Oxon., England. A convert to the Catholic Church, he received the D.S.O. as a soldier in World War I and then served in the British Diplomatic Service.

Paul Gavaghan is an instructor in public relations at Pace College, New York City.

John E. Page, S. J., is currently studying urban planning at the University of Pennsylvania.

Titus Cranny, S.A., is director of the Chair of Unity Apostolate, Graymoor, Garrison, N. Y.

Nor are the objections, except perhaps those raised by Mrs. Goffin, of a very serious character. None of them at any rate denies or doubts the existence of God, the fact of His revelation or the doctrine of the Holy Trinity. None seems to doubt the Incarnation, redemption, resurrection, the need of grace, the divine origin of the Church, the seven sacraments or, in the last resort, the authority of the living and teaching Church.

The objections on the whole (though here, too, I have my reservations about Mrs. Goffin, and perhaps about contraception) are on the periphery. They are actually concerned with the failings—sometimes indeed fairly flagrant and widespread—of the individuals who make up the Church. Few instructed Catholics are unaware that there were abuses about indulgences in the 15th and 16th centuries, and most educated Catholics are aware that the present system of censorship

is out of date and urgently needs revision.

A grave fault in some sections of the book would seem to lie in the authors' tendency to concentrate unduly on those objectionable features in Catholic life and practice of which they are so obsessively aware. Another defect is their failure to look at the human failings of which they speak in their proper setting, and to balance the faults upon which they pounce with such avidity against the virtues, often the heroic virtues, of so many saints.

The book is also to blame for its failure to indicate or emphasize the fact that the vast majority of the Church's members lead happy and active lives and do not shamble about in the sheeplike, timid way some of the writers seem to suggest. Intellectual activity is also apparent. Much good writing on religious subjects is produced, whatever may be said about censorship; the number of learned books and journals continues to increase. A celibate clergy that, whatever its defects, consists for the most part of sincere and devoted men, survives in an unfriendly world, and the life of the countless religious orders with their high ideals, hard work, prayer and self-sacrifice, "pursues the noiseless tenor of its way."

The Church holds to the unpopular view that divorce is wrong and injurious to society in general, and that religious observance and obedience is important, even essential. She is accused, on such grounds, of being narrow, inhibited, behind the times, even of being petulant and childish. Yet she carries on somehow and even increases, though more slowly than one could wish, in numbers and influence.

There are some constructive ideas in these essays, but not so very many. The authors do not seem to realize what great advantages are already theirs through being Catholics. The cohesion and unity of the Catholic Church is something absolutely unique in the world of today. This cohesion and this unity are superhuman in character, springing, as they do, from the fact that—as we believe—the earthly ruler of the flock, St. Peter's successor, is granted by God's goodness the guidance of the Holy Spirit. This guidance does not indeed exclude human weaknesses, failings or abuses, but in general and in the long run the spirit prevails over the human failings. To center too much attention on these latter—real and scandalous though they may be—is not a service to the Church of Christ.

Apart from what looks to some like disloyalty, unbalanced criticism may make those who hear it wonder, rightly or wrongly, how far it may be caused by such things as injured pride, petulance and an exaggerated sense of personal grievance. Where criticism is overdone, even the *just* criticisms are apt to be disregarded. People who ride a hobbyhorse tend to be dismissed as cranks, and have a hard time securing attention when they have real evils to castigate.

There are many wise things said in this book, as well as some instructive and amusing things. Unfortunately, these are to some extent obscured by the cumulative impression of too much intolerance, too little charity, a lack of balanced judgment on certain matters, and, as betrayed in the frequent desire to shock, a certain somewhat childish irresponsibility.

H. E. L. MONTGOMERY

PRESIDENTIAL LEADERSHIP OF PUBLIC OPINION

By Elmer E. Cornwell Jr.

Indiana U. Press. 360p. \$6.95

Political and public-relations professionals, as well as amateurs curious about the techniques of Presidential leadership, will find this book instructive and absorbing. Cornwell tells with considerable precision exactly how U. S. Presidents have gone about the job of opinion formation since the turn of the century. All Presidents and their press secretaries since the first Roosevelt are appraised in the light of two key criteria: how skillfully they co-operated with and utilized mass media, and how effectively they marshaled public support for positive policy objectives. By these standards, Cornwell gives low grades to Presidents who could not cope with the press (Wilson), used publicity to shore up the status quo (Coolidge), or failed to find the winning formula in a new medium (Eisenhower's use of television).

On balance, Franklin Roosevelt is rated superior because of his mastery of media needs, superb radio style, and strategic preparation of public attitudes in behalf of legislative change. Harry Truman is criticized for his "scattergun" flow of public statements, many of which failed because of bad timing. The highest marks for extemporaneous speaking are given to John F. Kennedy, while President Johnson is judged favorably for his willingness to innovate fresh methods

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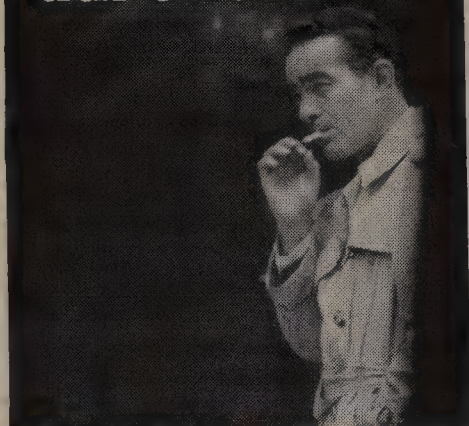
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of public communication. Probably the harshest blows fall upon Dwight D. Eisenhower, who is scored for "near abdication" of communications responsibility to press secretary Jim Hagerty. Ike receives no credit for his high public esteem as a nonpartisan "father figure" and "keeper of the peace."

Much of the prestige and public visibility of the modern Presidency are correctly attributed to the mass media, which have broken down isolation from national events, created popular appetites for news and stirred public interest in those individuals who have come to personify the Federal government. This massive potential was first realized by Theodore Roosevelt, who found the new mass-circulation dailies a mighty tool for reorientation of the Executive Office and set a pattern of opinion leadership for his successors. By way of contrast, W. H. Taft is labeled an anachronism for his inability to cultivate either the press or public support. Both Woodrow Wilson and Herbert Hoover recoiled from the publicity spotlight beamed on their private lives.

Although the era of Warren Harding and Calvin Coolidge has often been characterized as one of passivity and drift, they are credited here as aggressive reapers of a harvest of public attention. "Silent Cal" averaged more press conferences than Franklin Roosevelt and was the first to use radio in an imaginative way. The author takes strong exception to the belief that Hoover's reputation was largely undone by Charley Michelson, Democratic publicity chief prior to 1933. Hoover did himself far greater harm, he feels, by being oversensitive to criticism and remaining aloof from the press.

The most interesting part of the book, in my view, is Cornwell's case study of how Franklin Roosevelt promoted passage of the Social Security Act with fireside chats and a publicity barrage, and by enlisting organized groups in its support. This was no one-man show, but rather a sustained program of public education to soften resistance to new legislation.

The issue of "managed news" is not tackled directly by Cornwell, who fears "executive Caesarism" less than Presidents who may be incapable of exerting leadership through dynamic communication with the public. I agree with his thesis that the Presidency, which has enabled our constitutional system to flourish, has really come out of the shadows since 1900

principally because of the power of America's independent media of communications. How to use this "bully pulpit" constitutes essential know-how for Presidents. **PAUL GAVAGHAN**

UNDERSTANDING MEDIA

By **Marshall McLuhan**
McGraw. 360p. \$7.50

This book will evoke a strong reaction in any reader who stays with it to the end.

Prof. McLuhan, of the University of Toronto, is here seriously trying to understand the communications media. The reader who takes him for a social scientist will no doubt be disappointed, suspecting him of naive oversights based on a too diverse array of data. But one who understands him for what he is, a professor of English and a thoughtful writer, should find here many rich insights. In the author's own specialized language, the book is "cool"; it is a "mosaic." It has been written deliberately to "involve" the reader.

Marshall McLuhan is no amateur in communications media. He has a background that allows him to fill in where Mumford or Eliade or Toynbee, in his judgment, were incomplete—because they were trained to accept the convention that "content" counts more than medium. McLuhan argues the case that "the medium is the message." This does not mean, however, that he writes off content. He is speaking of the effect on man of man extending his senses through technology.

"All technologies," he says, "are extensions of our physical and nervous systems to increase power and speed." Or again: "Our new electric technology is organic and nonmechanical in tendency because it extends . . . our central nervous system." "TV has changed our sense-lives and our mental processes. It has created a taste for all experience *in depth* that affects language teaching as much as car styles." "Paradoxically, automation makes liberal education mandatory." McLuhan often uses lines from Shakespeare, rather than statistics, to buttress his insights.

Man's advance from food-gathering, isolated, tribal groupings to an information-gathering, world-village grouping forms the range of the author's treatment of media. Between these two "tribal" eras is the beginning, development and recession of the "mechanical age" of man. As McLuhan

sees the world today, we are shifting from the mechanical, sequential, literary world to the electric, instantaneous, oral world. "Cool" and "hot" media feeding into existing oral societies cause reactions quite different from those they create in literary societies where the Gutenberg era has held sway.

There are so many stimulating insights in this book—along with its undoubtedly irritating assertions—that it cannot be taken lightly. I would suggest it as valuable reading for those involved in liturgical innovation or restoration (which are basically a kind of media adjustment) and for those involved with the new generation, especially with Fr. Greeley's "New Breed."

JOHN E. PAGE

THE MARYKNOLL CATHOLIC DICTIONARY

Ed. by Albert J. Nevins, M. M.
Dimension-Grosset. 710p. \$9.95

If you were looking for quick, crisp, factual descriptions of matters as up-to-date as *aggiornamento*, *Pacem in Terris*, Vatican Council II, Opus Dei, the barangay and Antigonish movements, the Russicum, Tanzania, or concelebration as now permitted, where could you have gone before the appearance of this new dictionary?

I must acknowledge that I have not read through all the 10,000 entries, nor have I checked the entire list of "Selective Biographies of Deceased Catholics of the United States and Canada" given in the 24 columns of Appendix VII (which is so up-to-the-minute as to include the late John F. Kennedy and John LaFarge). But after quite a number of spot checks in areas where I feel at home, I can report a sense of assurance that the job is phenomenally accurate and trustworthy. What is more, unless the reader had a vast library easily at hand, much of the information would be otherwise impossible to come by.

Dictionaries are expected to be as impersonal as computers. This one, for all its scholarship, possesses a tone or overtone of optimism and friendliness. Thus I found it hard not to blush while reading the article that treats of the Society to which I belong. In an age when self-criticism is the very air we breathe, such generosity, while excessive, is a rare and not unpleasant experience—nor, what is perhaps more important, does it detract from the book's basic objectivity.

C. J. MC NASPY

MARY IN THE GOSPEL

By Jean Galot, S. J.
Newman. 232p. \$4.50

This is not just another book on our Lady, but a fine presentation of her role in salvation history from the vantage point of the New Testament. Emphasis is given to the Annunciation, the presentation in the temple, the wedding at Cana and the mystery of Calvary. The epilogue deals with Mary at Pentecost as presented by the Acts. The text is an exegetical study, careful and detailed, but not tedious. The conclusions are thoughtful and clear, though not all Marian authorities, of course, would agree with each and every point.

The work itself is part of the new trend in theology and Scripture studies. Emphasis on Scripture is basic, indeed, in Marian theology; it is here, as well as in the liturgy, that progress and understanding will be achieved in discussing matters with our separated brethren. The book is a calm and well-poised investigation of our Lady's role. The author avoids far-fetched theories and conclusions. He refers often to the analogy between Mary and the Church, so applicable at present, and his comments concur admirably with recent declarations from the Vatican Council on the relationship of Mary to Christ, in which her primary meaning and mission are to be found.

All in all, it is a splendid book. It should help to dissipate some of the present confusion about Mariology. And insofar as Marian teaching and devotions are still a stumbling block to our brethren, this volume renders a great service in helping to remove obstacles to mutual understanding.

TITUS CRANNY

MUSIC

Changes in Church Music

If you attended a High Mass this first Sunday of Lent, and if the celebrant did his part according to the latest directives, you may have noticed several unfamiliar melodies. The prayer over the offerings (formerly, and somewhat misleadingly, called the "secret" prayer) was sung to an austere but very effective chant, made of only the two notes sol and la, which

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This led to a *per omnia saecula saeculorum* somewhat different from the one commonly sung. Further, it made sense (if your Latin is in shape), coming at the end of the prayer and not out of nowhere, as though it were the beginning of the Preface.

Perhaps a more striking change was the sung doxology that concluded the Canon, again making the *per omnia* intelligible. Here the tone was the same as that of the Preface, with a variant *per omnia* to match the melody. Finally, after the Our Father, you heard the expansion of its final petition, known as the "embolism," sung to the same simple tone used at the prayer over the offerings.

Depending on what diocese you happen to live in, you may have also heard—and even participated in—the

restored "Common Prayer or Prayer of the Faithful," as it is called. This series of prayers after Gospel, homily and Credo goes back to the early Church, but for some reason it went out of use in most places following the Council of Trent. We have had only a vestige of it in the Good Friday liturgy, the text of which is thought to go back as far as the third century.

The Constitution on the Sacred Liturgy calls for its restoration, allowing great latitude of practice. In fact, the document just published by the Postconciliar Liturgical Commission in Rome makes it clear that the samples given are only suggestions and not obligatory formulas. Interestingly, too, the samples cover a wide range of prayers used in several non-Roman liturgies.

I notice that various American dioceses have taken advantage of this

freedom and allowed some diversity. Instead of the fairly usual "Lord have mercy" response, for example, Dubuque gives a wider option. A number of dioceses offer only a few general guidelines, leaving the wording of the prayers to the responsible judgment of the priest and only limiting them lest things get too long.

So far as music for the vernacular is concerned, we are still in a "regime of confusion," as the Seattle archdiocesan liturgy commission calls it. There are signs, however, that out of this period of disarray and experimentation a truly pastoral liturgy and liturgical music will emerge.

Serious attempts to cope with today's and tomorrow's musical problems are being made by groups in several parts of the country. This summer, too, I am happy to report, music schools are offering practical courses that are worth looking into. Among those that I know something about are: Webster College (St. Louis), Loyola University (New Orleans), St. Joseph's College (Rensselaer, Ind.), Gregorian Institute (Toledo and Windsor, Ont.) and Manhattanville's Pius X (Purchase, N. Y.). These, at least, have not given up the liturgical ship.

Meantime, two essays of the highest quality have just appeared that should be of help to church musicians and members of music commissions: "The Role of Sacred Music" by Joseph Gelineau (the famous psalmist and liturgical scholar) and "Church Music" by Helmut Huckle (a young and very effective German musicologist). Both are published in *The Church and the Liturgy* (Paulist Press. 190p. \$4.50).

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FILMS

The Sound of Music

Director Robert Wise began *West Side Story* by pointing his camera vertically down from a helicopter into the man-made peaks and valleys of New York City's streets. He begins *The Sound of Music* with a similar, vertigo-inducing exploration of the Austrian Alps. There is no doubt that from the opening shot the latter film, whose exteriors were photographed in

and around Salzburg, is a thing of great visual beauty.

Concerning the other qualities of the movie, adapted from the Rodgers and Hammerstein stage musical, which in turn was based loosely on the real-life story of the singing von Trapp family, there is room for considerable difference of opinion. The all-out admirers of the film will talk about its artistry and describe it as charming, wholesome, delightful, inspirational, clean, etc., etc. and will be genuinely bewildered to discover that their point of view is not universally subscribed to. The film's non-admirers, on the other hand, will be likely to call it vulgar, sentimental and phony, and suggest that it is a superficial and unbelievable treatment of serious subject matter with such extra flaws as the presence of silly, stereotyped nuns and the absence of any real religious feeling.

It seems to me that movies such as *The Sound of Music* will continue to flourish as long as the vast majority of audiences continue to regard movie-going as a passive experience—which is likely to be for some time. Also, in common with the better run of contemporary musicals, it strikes me as having a good deal more charm and validity and lack of mawkishness than could be found in the musicals of the pre-*Oklahoma* era. For example, Julie Andrews, as the tomboyish, ex-postulant governess who tames seven motherless children and finally weds their father (Christopher Plummer), is a remarkably skilled and winning singing actress. *The Sound of Music* is not particularly my kind of film, but, given the realities of present-day moviegoing habits, it is infinitely superior to most of the available products. [L of D: A-I, with Special Recommendation]

Lord Jim

Should a conscientious reviewer read a book before seeing the movie based on it? I did not read *Lord Jim* until after I saw the very disappointing screen version, but I turned to the book expecting to discover and be able to set down the reasons why a masterpiece in one medium was spoiled in being transferred to another. Instead, I was confronted by a novel of some difficulty and tedium, containing scarcely a usable line of dialogue and virtually unfilmable in many other ways. I haven't any idea why writer-director Richard Brooks attempted it.

Though it is possible to sympathize

with Mr. Brooks, because of the difficulty of his task, he must be faulted for blunting the main thrust of the book by not substituting anything cohesive or intelligible in its place. Conrad's *Lord Jim* was a rigorous, objective, intellectual and moral examination of the character defect that caused the seaman hero (Peter O'Toole) to turn coward at a critical moment and plagued him for the rest of his life. Conrad's Jim had a fatally romantic streak, but the novel itself was anti-romantic. Brooks misuses and then shortly dispenses altogether with Marlow (Jack Hawkins), the narrator and voice of conscience. On the other hand, he pads out Jim's subsequent adventures in the East Indian jungle with battles, colorful native ceremonies and several bizarre characters who weren't in the book. The resulting film is of considerable interest visually but none dramatically or intellectually, because the director neglects to let us know what is going on in his hero's mind. My guess, however, is that Brooks tends to visualize Jim, not in Conrad's dispassionate terms, but rather as the conventional, unreal coward-hero of the wish-fulfilling day-dream adventure story, such as A.E.W. Mason's *Four Feathers*. [L of D: A-II]

MOIRA WALSH

THE WORD

And he was transfigured in their presence, his face shining like the sun, and his garments becoming white as snow. (Matt. 17:2; Gospel for the Second Sunday of Lent)

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were not crediting fables of man's invention when we preached to you about the power of our Lord Jesus Christ, and about his coming; we had been eyewitnesses of his exaltation. Such honor, such glory was bestowed on him by God the Father, that a voice came to him out of the splendor which dazzles human eyes. This, it said, is my beloved Son, in whom I am well pleased; to him, then, listen. We, his companions on the holy mountain, heard that voice.

It is evident that the Transfiguration story forms a part of the most primitive Christology of the nascent Church. As a distinguished contemporary theologian writes: "Peter, James and John are given a glimpse of the future glory of the Messiah, whom they had confessed, as the *incognito* of his person is for a brief moment unveiled."

The Transfiguration thus brings into sharp focus an aspect of Christ and of the Christian life of which we must be constantly reminded: the strange, ever present tension between the *now* and the *yet-to-come*.

It is useless to rehash the old objection that Christianity, as a religious system, is altogether too absorbed in the agreeable, undemanding *yet-to-come* and therefore insufficiently concerned with the painful and difficult *now*. Undoubtedly, Christian eschatology has been unfairly employed to the prejudice of "the sacrament of the moment." Just as surely, the recognized tension between what is and what is to be remains intrinsic to the Christian revelation. We borrow again, gratefully, from that eminent Protestant theologian: "The Transfiguration experience was for the apostles a means of assurance concerning the fulfillment of those things for which Christians hope; it was a momentary revelation of glory in the darkness, like a light shining in a squalid place, which must suffice until the day dawn and the day-star of the unveiled parousia-glory arise."

It is never out of place, as the believer in and follower of Christ laboriously hacks his way through the jungle of the *now*, to recall the persuasive definition of the author of the Epistle to the Hebrews: *What is faith? It is that which gives substance to our hopes, which convinces us of things we cannot see.*

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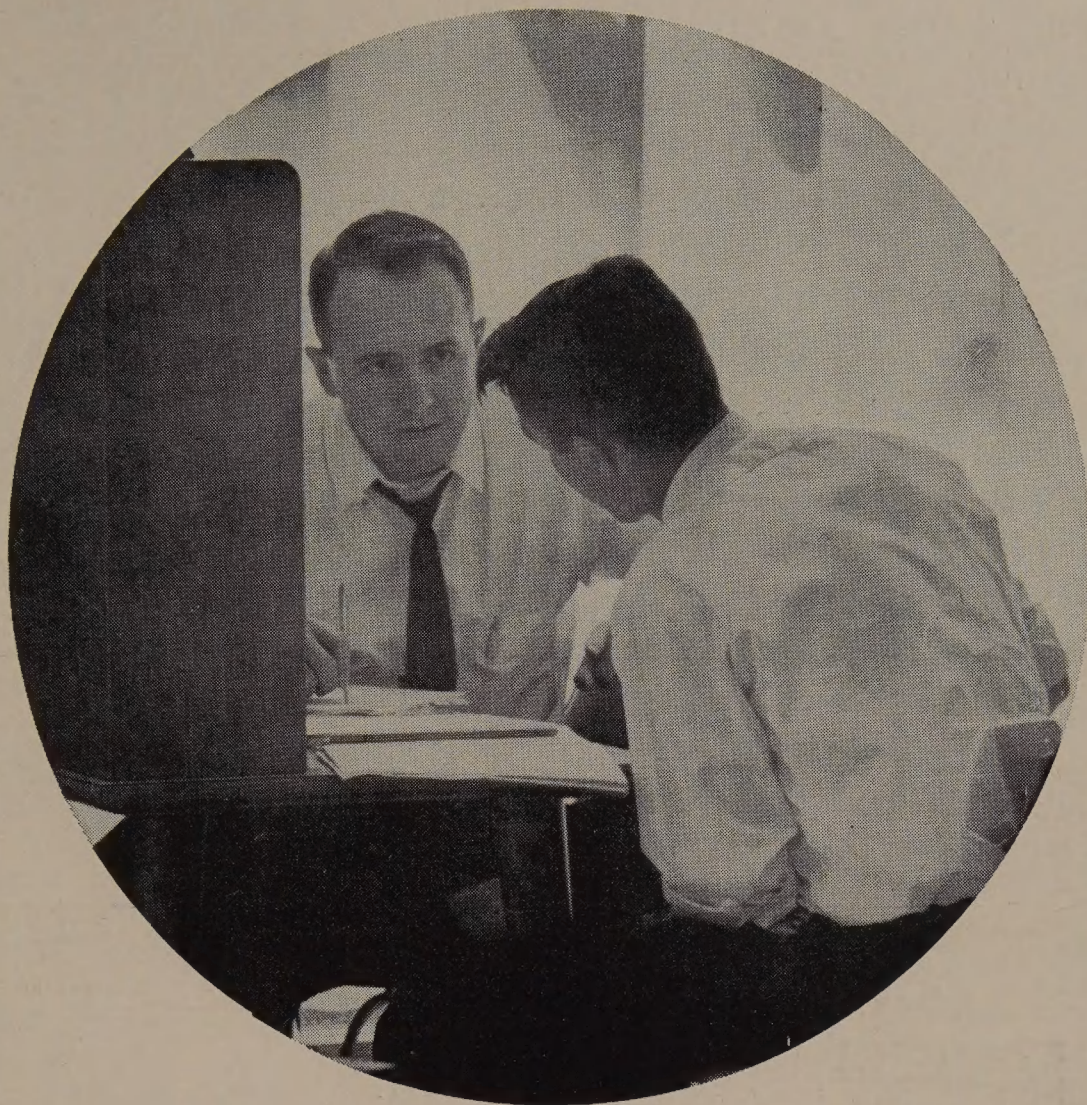
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Ae Adult Education	M Medicine
As Arts and Sciences	Mt Medical Technology
C Commerce	Mu Music
D Dentistry	N Nursing
Dh Dental Hygiene	P Pharmacy
E Engineering	Pt Physical Therapy
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Fs Foreign Service	S Social Work
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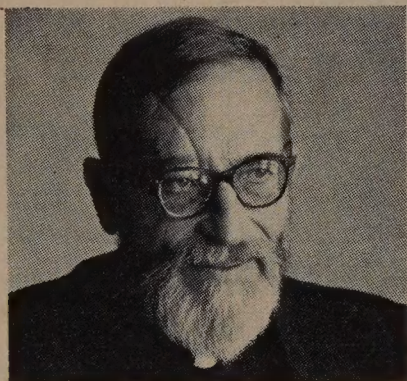


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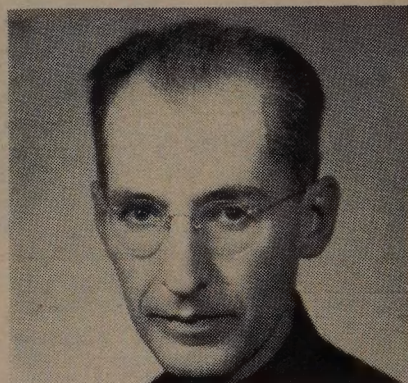
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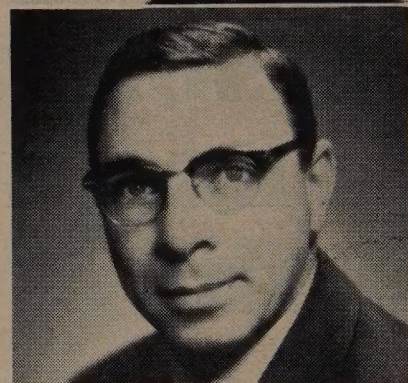
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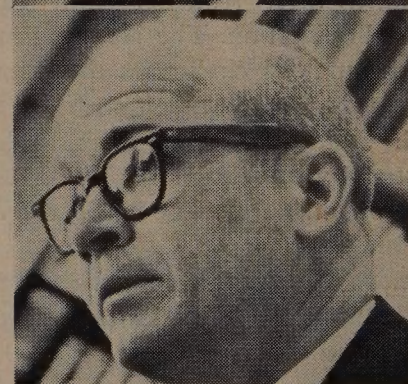
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